GENESISM

Compiled and shared by brother NΞX

Would you be capable of loving the truth even if it demanded that you abandon every certainty you believed in up to this point?

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Genesist Preamble

Genesism is born as both challenge and warning. It is a spiritual experiment, not a closed doctrine. Here, doubt is a duty; humility, a compass; correction, a mandate. We know that every interpretation is limited by time, by language, and by the relative ignorance that one generation holds in comparison to the one that follows. We reject the illusion of certainty: for, as we have said, each generation that succeeds the previous one will have better tools to read the mystery, and therefore no interpretation is definitive.

Genesism is not a tool for doctrinal justification, nor a shortcut for imposition, nor a pretext for scorning other quests. We are neither better nor worse; we are no substitute for any interpretation of faith. We do not seek the comfort of being right, but the risk and the freedom of seeking truth together, knowing that clinging to an unmoving truth is the surest way to lose it.

The genesist is obliged to correct their error, to challenge the comfort of their own convictions, and to help the community draw nearer, step by step, to the truth that still exceeds us.

We believe that only those who accept this risk —those capable of loving the truth even if it costs them everything they have learned— can walk with authenticity the path of the Word, the light, and the creation.

Genesism is not conceived as a museum of certainties, but as an open laboratory in which faith and reason are subjected to successive trials. Our starting point is the

confession that we know it is impossible for the whole truth to fit within a formula, as this would be the same as trying to enclose infinity in a fist: blasphemy through overconfidence. That is why we call this Christian current “unfinished”; because, as long as the mystery of God expands, no glossary will ever be complete.

To move forward, we adopt the very pedagogy of Jesus: the parable. He did not overwhelm; He forced us to think. Each “The Kingdom of Heaven is like…” was, in reality, a lit fuse that compelled the listener to unearth its meaning. Those who hungered to understand kept digging; those who preferred foolishness left with a gesture of incomprehension, mockery, or even anger, as was the case with the Pharisees, self-proclaimed “teachers of the Law.” The genesist reproduces that same exercise: they pose questions that cannot be solved with a headline and tell stories that demand decoding; they provoke, not to confuse, but to train the intellectual appetite of the community.

This practice admits any tool that brings light: biblical exegesis coexists with quantum physics; poetry dialogues with data. When texts clash with evidence, we investigate; when evidence seems to deny spiritual intuition, we double our scrutiny. Nothing is exempt from review, because to err does not dishonor us: what is unforgivable is to set the error in marble. Thus, correction becomes liturgy and humility, a compass.

The genesist, then, lives in creative tension: they embrace the risk of losing old securities and, at the same time, cultivate the hope of gaining a deeper understanding. Only those who accept that dialectic —to love the truth at the cost of their own certainties— can walk with authenticity the path of the Word, the light, and the creation still in progress.

“If you abide in My word, you are truly My disciples; and you shall know the truth, and the truth shall make you free.” (John 8:31–32)

Ch. 1 – Ontology of the Word-Code

> *“In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1)*
>
> *“That was the true Light, which gives light to every man coming into the world.” (John 1:9)*

Before anything existed —a rock, a star, a body, a molecule— the Word already existed. In its original language: *Logos*, a Greek word meaning both “word” and “reason,” “ordering principle,” “intelligence.” From the Genesist perspective, we interpret this *Logos* not as a spoken word, but as code, as structuring information preceding all matter.

All human creation follows —even unknowingly— that same pattern: first an idea, then a sketch, then a body. In the simplest of projects —a house, a bridge, a poem— the creator begins with the invisible: a mental form later translated into plans, models, language, code… until it finally becomes physical or logical reality. Divine creation follows a similar architecture, but with a difference: the Word is not only the design of things, but also their most intimate substance. The reality we live in does not *have* code —it *is* code.

John 1:9 goes a step further: “the true Light” is that Word. Here emerges the intersection between theology and physics. In the first century, saying that the Word manifested as light may have seemed metaphorical; today, we understand it as much more. Modern physics describes light —particularly photons— as the most

efficient vehicle for information. Everything we see, know, or experience in today's technological world, we do because photons carry information from objects to our senses or instruments. Light is not only what enables us to see, but that upon which modern reality is printed.

And light does not behave in ordinary ways. According to quantum mechanics, a photon can exist both as a wave and as a particle; it can travel multiple paths simultaneously; and in certain theoretical frameworks, it can even be described as possessing the ability to travel both into the future and into the past (negative time). It is not strictly bound to linear time. This opens the door to a central Genesist intuition: if the Word manifests as light, and light exists freely within time as we understand it, then the Word transcends temporal linearity. Creation does not move solely from past to future —it may be woven from both ends at once.

Here appears the first great Genesist paradox: we believe there is evidence to affirm —as a possibility— that Jesus is both Creator and, at the same time, creation. Let us recall that in several instances in the Bible, Jesus refers to himself as "the Son of Man." For example, still within the Gospel of John, 3:13:

> *"No one has ascended to heaven but He who came down from heaven, the Son of Man who is in heaven."*

Why does the "Son of Man" descend and ascend from heaven? That is to say, it is clear that He comes down as the "Son of Man," and also rises as such.
Our modern interpretation, in light of the very Word, is that Jesus (the Word) is the one who programmed existence (through the Word), but He Himself was also previously "created" — He is the supreme son of humanity. This concept is central to

us: Jesus refers to Himself as the son of humankind, and this represents a paradox, because we are also His children.

Our interpretation begins with a radically different, disruptive view of time. We believe that time is not linear; it has another nature — complex, but not linear.

Let us return to this central point: the nature of Jesus.

His nature is dual — not as a concession, but as essence: the future became flesh in the past to reconnect us with the origin. That is why Jesus says:

> *“Most assuredly, I say to you, before Abraham was, I AM.” (John 8:58)*
> *and also:*
> *“I am the Alpha and the Omega, the Beginning and the End.” (Revelation 1:8)*

His incarnation was not His first coming: it was His appearance as a seed in the human lineage. His true coming —that in which “the Son of Man will be revealed” (Luke 17:30)— is still in the future. What we call the "first coming" is in fact an act of sowing: the code descending to dwell among us.

The Transfiguration reveals this:

> *“...and His face shone like the sun, and His clothes became as white as the light.” (Matthew 17:2)*

In that moment, the veil of the body is torn, and what He always was emerges: pure light — prior to all cells, beyond all death.
Jesus is, therefore, the software and the programmer, and also the code that sustains it.

Even non-canonical texts —which we do not consider fully inspired material, but which might carry a small spark of inspiration— have suggested the same. In *The Spirits' Book*, Allan Kardec states that God is infinite information.
Far from rejecting this statement for its origin, the Genesist submits it to biblical contrast:

> *“Great is our Lord, and mighty in power; His understanding is infinite.”*
> *(Psalm 147:5)*

Truth may reveal itself through many sources; the error lies in absolutizing only one.

Accepting the ontology of the Word-code means looking at reality not as raw object, but as text — as a running program. Every particle, every living being, every consciousness is a line of that code spoken from eternity.
Time itself is an interface between higher dimensions, where light —as a transmitter of information— connects what appears to us as separate.

Genesism is, therefore, an informational faith.

We believe the universe was spoken. That the Word still resonates in every atom. That matter is compressed text.
And that Jesus is something far more sophisticated than what we today call superior intelligence: He is informed consciousness, embodied intelligence, the Word made flesh to teach us that the future is not ahead of us — it is already vibrating deep within the present.

Chapter 2 – Epistemology of Creation

“Now faith is the substance of things hoped for, the evidence of things not seen.” (Hebrews 11:1)

From the Genesist analytical vision, this verse does not describe a blind leap into the void; on the contrary, faith is nothing more than absolute trust in an idea. It is the genesis of all that is created, and it is the inner architecture of every creative act. When a craftsman imagines a vessel, when an engineer designs a bridge, when God declares, “Let there be light,” each one works upon a clarity already foreseen. First, the form arises in the mind; then it descends into the intermediate plane of the sketch or of the Word (the code); finally, it takes shape in matter. Faith is that prior certainty that authorizes the work. Without it there would be no project; there would be paralysis, there would be nothing; a creative act would not exist.

Certainty of the Goal

Christians do not march toward a nebulous outcome. The horizon is outlined with the clarity of a clear sky: “*When the Son of Man shall come in His glory… and He shall separate the sheep from the goats*” (Matthew 25:31-46); “*God will repay with affliction those who afflict you, and give relief to you who are afflicted*” (2 Thessalonians 1:6-7). The full Kingdom is not a pious rumor, but an irrevocable appointment with justice. That certainty does not lull; it galvanizes. Knowing where history is headed obliges us to level the path, as one prepares the red carpet for the passage of worldly celebrities at a gala event.

Why do we long for the Kingdom? Because the thirst burns within us to see the humiliated of all ages vindicated, and to witness at last the fall of the pride that has made creation groan. We dream of a world where the ambitious one who tramples the weak must answer for every tear; where power exists only to serve; where no innocent is offered in holocaust to the whims of the strong. That longing did not spring forth spontaneously: someone sowed the seed. Jesus announced an order in which the last shall be first and the merciful shall inherit the earth. From that moment, we have walked from the idea toward the day when the idea shall become spirit and flesh of the world.

That is why faith, for the Genesist, is not an escape; it is a duty of continuity. We are links in the chain that carries the seed of the Kingdom from century to century. This conviction sustains the one who falls today and encourages the one who will raise another wall of compassion tomorrow. Without that intergenerational transmission, the seed would remain buried in history; with it, it continues to sprout until the tree gives shade to all —to those who were, to those who are, and to those who will be.

The goal was proclaimed in the Book of Revelation, and the heart of a true Christian recognizes it: "*And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*" (Revelation 21:4). The very memory of affliction shall be as a dream faded with the dawn. To keep alive the certainty of that day is not escapism; it is the fuel that feeds the struggle for every gesture of justice, for

every science that heals, for every law that protects. Without a vision of the end, present labor withers; with it, every effort aligns with the future that calls us.

Thus we live between two certainties: that of the inescapable Kingdom drawing near, and that of the real pain that still wounds. We work because we believe, and we believe because we work. The final day will come with the end of weeping, but its nearness is measured by the tears we dry here and now, while the seed grows with each generation that advances upon the knowledge and the hope of the one before; the banquet table is being set for the full harvest of joy.

Doubt of the Method

Is doubt the enemy of faith, or its most demanding ally?

In Gethsemane, the one who had walked upon the water and opened the eyes of the blind trembled: "*My Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as You will.*" (Matthew 26:39). Jesus allowed Himself the shudder, but did not remain in it; He went through it and confirmed the certainty that dwelt within Him. If the Creator Himself could brush against hesitation without losing the goal, how could a disciple dare to shield their interpretation as though it contained the fullness of truth?

Genesism turns that scene into a methodological principle. We know where history is heading, but we are ignorant of—and must question—the concrete paths: what

sciences, what technologies, what forms of coexistence will bring the Kingdom nearer? Such questions admit no definitive answer because each era discovers resources and mechanisms that the previous one did not suspect. That is why we proclaim that our reading is an interpretation in transit: we neither add dogmas to those inherited nor cancel them; we reread them with the lenses of present knowledge, ready to refine them tomorrow.

To review is not to drift in anarchy; it is to exercise dynamic fidelity to a God whose truth no formula can exhaust. To freeze an explanation would be like petrifying a blurred photograph and declaring it a definitive revelation. The genesist, on the other hand, doubts in order to sharpen, questions in order to fortify, corrects in order to honor the design not yet fully seen.

Thus, faith adopts the posture of Jesus: it recognizes the turmoil but does not surrender to it; it reviews itself, yet does not abandon the promise. To doubt becomes an act of humility before the divine infinitude and, at the same time, a discipline that keeps the path open toward an ever more lucid understanding of the Word.

Seed Traveling Through Generations

Jesus explained the process by which we would see the Kingdom through the parable of the sower who sleeps while the seed sprouts “he knows not how” (Mark 4:26-29). The Kingdom-idea fell into the soil of history two millennia ago; since then,

it has broken from its shell, risen from the earth to the surface, become stalk and leaves, until it bears fruit and the harvest is ripe. "*The Kingdom of God is already among you*" (Luke 17:20-21)—that is to say: its code operates silently in every moral, scientific, or artistic advance; we are imbued, without even realizing it, with its morality, its sense of justice, its plan for an ideal society. But Jesus warned that before the harvest He Himself would "*suffer many things and be rejected by this generation*" (Luke 17:25). The inaugural pain signals that the development will be long; yet each generation receives the progress of the process that corresponds to its time, from the initial seed passed into the next hand with a few more shoots, perhaps already a sturdier trunk, some more leaves. Faith functions as an intergenerational genetic chain: without it, the idea would be lost; with it, it travels intact until the time that disposes of enough technique and wisdom to bring it into material form.

Humility that Calibrates the Compass

Like light bending at the touch of gravity, truth refracts as it passes through human culture. The genesist adjusts their prism with each new piece of data, measuring Scripture and the world in mutual conversation. If neuroscience demonstrates that resentment raises inflammatory hormones and shortens life, "love your enemies" (Matthew 5:44) ceases to be mere ethics and is revealed as a biomedical prescription. When telescopes expose billions of galaxies, a God circumscribed to clans and borders becomes unthinkable; instead, Paul's confession resounds: "*In Him we live and move and have our being*" (Acts 17:28).

If genetics confirms that all humanity shares a common ancestor, the affirmation "*of one blood He made all nations of men*" (Acts 17:26) gains new solidity, and racism is left without spiritual or scientific oxygen. If quantum physics shows particles in instantaneous correlation beyond space, "*that they all may be one*" (John 17:21) appears as an intuition of the relational fabric of the cosmos. Ecology warns that the Earth is a delicate system: "*And the Lord God took the man and put him into the garden… to keep it*" (Genesis 2:15) acquires planetary urgency.

Thus, each discovery corrects obsolete lenses. To refuse correction would be to idolize a twisted glimmer; to accept it is to let the ray straighten and the image of God expand beyond the tribe and the era that confined it. A God who sets bushes ablaze in the desert also ignites quasars at the edges of the universe; to limit Him to a cultural perimeter is not reverence, but reduction. That is why the genesist, in step with science and with the Spirit, renounces a miniaturized God and embraces the Logos who signs every synapse, every star, and every verse of history.

Faith that Builds

To believe is not to guard a relic: it is to walk toward the Kingdom, taking a step generation by generation, each time closer. From the beginning, God "*created humankind in His image and likeness*" (Genesis 1:26-28); that likeness is not ornamental, but faculty: to imagine, to design, to bring what does not exist into existence. To deny that impulse would be to bury the talent in the ground. Jesus warned of this in the parable: the servant who hid his single talent was called "wicked and lazy servant" and was cast out from the joy of his Lord (Matthew 25:14-30).

A medical advance that cures a once incurable disease causing suffering to thousands, a just legal code that helps society become more equitable and free, an artificial intelligence directed toward finding just, morally Christian solutions and therefore good for humanity and for all who dwell upon the earth—these are sketched-out bricks of the world to come. Hope points to tomorrow, but the hands work today. Thus, eschatological conviction becomes a historical engine: moving bodies, ingenuity, and resources toward the image we already know, though we have not yet touched it. Creating is not optional; it is a mandate. Whoever possesses talents—ideas, science, art, compassion—and does not risk them to bring the Kingdom nearer, sins doubly: dishonoring the divine image and depriving the future of a fragment of its fullness.

Chapter Summary

Genesist epistemology rests upon a vital tension: certainty of the destiny, and the ongoing creation of the journey. We carry the assurance that history culminates in the Kingdom, and the humility to admit that we are ignorant of its final details. That is why we accept criticism, cultivate science, and celebrate every correction that brings us a millimeter closer to the promised fullness.

To believe, ultimately, is to love the truth enough to abandon an interpretation of it when it proves insufficient, without ever losing the light from which it springs. Thus, faith becomes the creative action par excellence: a certainty that requires constant

reflection, a trust that dares to redraw itself, a gaze fixed upon a Kingdom that already exists in seed form and that, generation after generation, calls upon our hands to make itself visible.

Chapter 3 – Critique and Dialogue with Tradition

“You have heard that it was said… but I say to you” (Matthew 5).

The Bible declares that “God is not the author of confusion, but of peace” (1 Corinthians 14:33). Yet, when we walk through the scrolls and cathedrals of history, we see how the very Scripture that was meant to illuminate ended up encircled by doctrinal rivalries, calculations of power, and tribal impulses. Jesus breaks in precisely into that minefield. His primary mission is not to found an alternative religion, but to restore the living pulse of the Word drowned beneath layers of self-serving interpretation.

The Surgeon of the Word

Isaiah had already foreseen it: the promised Servant would not come raising banners of conquest, but:

“*I will bring the blind by a way they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight.*” (Isaiah 42:16) and “*A bruised reed He shall not break, and the smoking flax He shall not quench; He shall bring forth justice unto truth.*” (Isaiah 42:3).

When Jesus pronounces His series of “but I say to you” in the Sermon on the Mount, He acts like a surgeon, separating living tissue from dead tissue.

He does not disavow the Law; He passes through it: "*I have not come to abolish, but to fulfill.*" (Matthew 5:17). To fulfill here means to fill with meaning a word that had been emptied by passing human interests and by the privilege of priestly castes.

Thus He denounces:

> *"Woe unto you, scribes and Pharisees, hypocrites!… You have neglected the weightier matters of the law: justice, mercy, and faith." (Matthew 23:23-24).*
>
> *"This people honours Me with their lips, but their heart is far from Me… teaching for doctrines the commandments of men." (Mark 7:6-8; cf. Isaiah 29:13).*
>
> *"Woe unto you, lawyers! for you have taken away the key of knowledge." (Luke 11:52).*
>
> *"You who received the law by the disposition of angels, and have not kept it." (Acts 7:53).*
>
> *"How do you say, 'We are wise, and the law of the Lord is with us'? Lo, certainly in vain made He it; the lying pen of the scribes has turned it into a lie." (Jeremiah 8:8).*

The very Divine Medicine that set Sinai ablaze had been papered over with commentaries that turned it into a statue. Jesus tears away that paper and reminds

us that the letter was never an end; it was the river meant to flow into the sea of mercy.

The Genesist Reading: Inspiration, Distortion, Restoration

Genesism takes on this surgical gesture as a permanent method:

Inspiration. We confess that within the folds of Scripture beats a flame that ignites conscience and hope: “Justice, mercy, and faith” are the irreducible core.

Distortion. We recognize that this flame can be eclipsed by tribalisms or political or clerical interests, by the “lying pen” that reshapes the text to protect thrones. The problem was not the Law, but “*For laying aside the commandment of God, you hold to the tradition of men.*” (Mark 7:8).

Re-study. We adopt the task—exegetical, scientific, spiritual—of clearing away the ash until the ember once again gives warmth. To study anew under the eyes of present knowledge is not to modernize capriciously; it is to return to the word its compassionate edge in order to find the best mechanisms to fulfill our mission: to bequeath the living idea of the Kingdom to the generations to come.

For this, the genesist combines sources: archaeology, textual criticism, social sciences, computer science and artificial intelligence, physical linguistics, other sciences, and prayer. Each discipline acts as a lens that allows us to recognize

where the original teaching was diverted and how it may resonate again. “*But when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatever He shall hear, that shall He speak, and He will show you things to come.*” (John 16:13) is not a promise of instant illumination; it is a vocation to a dialogue that no generation will ever close.

God Is Universal

When telescopes reveal billions of galaxies, a God bound to the border of a clan becomes theologically unsustainable. And Scripture itself had already hinted at it: “*Do not I fill heaven and earth? saith the Lord*.” (Jeremiah 23:24). Cosmic greatness does not dilute particular love; it expands it. The God who upholds quasars does not forget a human tear, yet He cannot be confiscated by nations, castes, or ecclesiastical flags.

Thus, every time a biblical reading seeks to legitimize supremacies—ethnic, economic, patriarchal, or national—Genesism sounds the prophetic alarm: “*For ye have turned judgment into gall, and the fruit of righteousness into hemlock.*” (Amos 6:12).

Amos’s reproach was not isolated; it runs throughout Scripture:

> “*Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?*” (Malachi 2:10).

> “For the Lord your God is God of gods, and Lord of lords, a great God, mighty, and terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt.” (Deuteronomy 10:17-19).

> *“How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? For they all are the work of His hands.” (Job 34:19).*

In the New Testament that line widens under Paul’s pen:

> *“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (Galatians 3:28).*
>
> *“For there is no respect of persons with God.” (Romans 2:11; cf. Acts 10:34-35).*
>
> *“For by one Spirit are we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free; and have been all made to drink into one Spirit.” (1 Corinthians 12:13).*

James denounces liturgical discrimination:

> *“that ye have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.” (James 2:1-4).*

And Jesus Himself, by placing a Samaritan as the hero, shatters the tribal walls (Luke 10:25-37).

Genesism, therefore, does not raise its voice from an iconoclastic spirit, but from fidelity to the voice that first spoke it. Every time a reading exalts some over others, we return to the biblical verdict:

> *“But let judgment run down as waters, and righteousness as a mighty stream.” (Amos 5:24).*

A hermeneutic that blesses inequality denies the God who “*hath made of one blood all nations of men*” (Acts 17:26). That is why the genesist discerns, corrects, and, if necessary, discards the interpretation that twists the egalitarian pulse of the Word. To defend the equal dignity of all is not a modern invention: it is to breathe the original oxygen of revelation.

Living Tradition, Not Fossil

The Genesist community does not repeat verses as a mantra nor use them as justification for injustice, as many religious leaders sadly do: it interrogates them. When a passage illuminates the present with the justice and mercy of Jesus, we celebrate it; when it conceals privilege or violence, we place it in the dock of discernment. This is not adolescent rebellion; it is adult obedience to the command of the Master, who clearly said that compassion toward humankind is the guide of all God’s work: “*And He said unto them, The sabbath was made for man, and not man for the sabbath*.” (Mark 2:27).

Jesus Showed Us the Way, and We Know What to Do

It is enough to review His denunciations: "*Ye blind guides, which strain at a gnat, and swallow a camel.*" (Matthew 23:24); "*Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law: judgment, mercy, and faith.*" (Matthew 23:23). Jesus exposes the heart of God and sets it in human minds. Our duty is not to invent a sophisticated interpretation of Christianity; it is to live the core He restored: justice that liberates, love that shows no partiality, faith that translates into care. If the guardians of dogma silence these things, the stones will cry out (cf. Luke 19:40), and Genesism will be there to hear and translate that cry.

Genesism, then, does not change the message; it unveils it in modern, present light. It brings every verse into the critical workshop because it believes that truth does not need armor, but oxygen. We extend the "but I say unto you" as a service to the world and as reverence to the Logos. Where the word lives again, the Kingdom advances; where it fossilizes, only religious dust remains. And thus, generation after generation, the conversation remains open so that the Truth—always greater than our words—continues to breathe and become clearer.

Chapter 4 – Temporal Paradox and Inverted Genesis

“Declaring the end from the beginning, and from ancient times the things that are not yet done.”

(Isaiah 46:9-10).

The prophet lets us glimpse something that, within our linear logic of time, seems impossible to imagine: the future has already been sp*oken; its echo resounds in the corridors of the past. Psalms confirms this intuition: “Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.*” (Psalm 139:16). This is not fatalism, but a wondrous architecture in which origin and destiny appear to be connected simultaneously—or even, one might interpret, that the future, in some measure, precedes the past, no matter how counterfactual this may seem.

The New Testament expands the paradox:

“Before Abraham was, I Am.” (John 8:58).

That “I Am” is particularly striking, first, because a past tense is not used. In normal usage, it should have been: “Before Abraham was, I already was,” to indicate a prior fact. But it is not so. The “I Am” refers on the one hand to authority, but also to One who persists in all times. It is not the use of the present for that present alone, but for all presents: the one that was, and the one that shall be.

> *“For by Him were all things created… And He is before all things, and by Him all things consist.” (Colossians 1:16-17).*

“He is”—again using the present to refer to the past, to the present, and naturally, to the future.

Thus, when Jesus speaks to us from a point that our clocks cannot register: He is already at the end, already presiding over the consummated Kingdom, and yet living in Nazareth, knowing at every moment what will happen in Gethsemane, and dying on the cross. The Alpha sustains the Omega, and at the same time, the Omega calls the Alpha to completion. God, far from being trapped in a loop without exit, inhabits the loop as a musician who holds the initial note while making the final note resound.

The Future That Shapes the Past

Let us imagine the full Kingdom—all tears wiped away, all injustice repaired—projecting its light backward like a beacon. That light crosses the centuries, filters into human consciousness, and awakens creativity, science, ethical reforms. It is not merely we who push history forward; it is the future, which already exists in fullness, that pulls us toward itself. Every advance is a response to a summons that precedes us.

Isaiah suggests it: God declares “*the things that are not yet done*” (Isaiah 46:10). In Genesist language: the point of arrival engenders the point of departure. Revolutions

of mercy, medical cures, flashes of art that ennoble the spirit are premature echoes of a Kingdom already singing at the far end of time.

Freedom Within the Plan

Does that make every act inevitable? No. We know the global end—the Kingdom of justice for the afflicted, exclusion for those who do evil and refuse to repent—but we do not know the exact route. Between Genesis and Revelation there opens a wide corridor of freedom where each generation chooses to collaborate or to resist. The final judgment discerns fruits, not preassigned destinies. To collaborate means to stand on the side of the justice that is coming; to resist is to cling to the decaying structure that the Kingdom will abolish.

Jesus dramatizes this in His parables: the wheat and the tares grow together until the harvest; the guests at the wedding may accept or reject it; the talents may be multiplied or buried. The historical plan is firm; personal participation is open.

A pivotal point of Genesism is what Jesus Himself said: "*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*" (Matthew 24:36). Anyone who attempts to prophesy or to determine a date for the coming of the Kingdom is lying, for no fixed date exists; only He who is beyond time can know it, from the end back to the beginning. Indeed, there is a reason for this. In Genesist terms, we know that the day will come, but the moment of the Kingdom's arrival will depend in large measure on our actions; therefore, there is no date to be known.

Responsibility in the Alpha-Omega Loop

Living this paradox intensifies ethics: every decision vibrates upon the string stretched between Genesis and the Kingdom. Whoever clothes the naked, feeds the hungry, and frees the oppressed collaborates with the force that pulls history toward its fullness. Whoever oppresses, steals, or despises sabotages that pull and aligns themselves with what will remain outside the Kingdom.

But there is a more severe nuance. The Gospel not only condemns explicit evil; it also points to deliberate omission: "*Therefore to him that knoweth to do good, and doeth it not, to him it is sin*." (James 4:17). The parable of the talents (Matthew 25:14-30) stages that logic: the servant who buries his gift does not cause direct harm, but his inaction distances him from the joy of his Lord. The Kingdom demands active hands; the talent that remains inert becomes an accuser.

The greater the capacity, the greater the responsibility. An engineer capable of designing systems that relieve human suffering; a legislator able to unlock justice; a scientist glimpsing unheard-of cures… If they decide to withdraw, their silence does not necessarily expel them from the Kingdom, but it diminishes the fullness of their inheritance. At the final table "*many shall come from the east and west*" (Matthew 8:11), but not all will occupy the same place.

Even graver is the one who deliberately obstructs progress—whether out of fear, pride, or self-interest. "*He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad*." (Matthew 12:30). A leader who, with full awareness, halts innovation that could heal, educate, or liberate is working against the course of

the Kingdom, even without naming it. Their influence not only delays the harvest; it tramples the seed. To such agents of obstruction Scripture directs the harshest "woes":

> *"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of My people, that widows may be their prey, and that they may rob the fatherless!" (Isaiah 10:1-2).*

Genesism therefore teaches that history advances toward a luminous end, but the position each person will occupy on that day depends on the measure in which they have allowed the force of the Kingdom—calling them from ahead—to flow, or have repressed it. To participate generously enlarges the inheritance; to silence the talent diminishes it; to hinder the sowing places the guilty outside the walls. Thus is implied the gravity of a sin not committed with blows, but with brakes: obstructing the future that God Himself has promised.

In Genesist terms, Jesus is the hinge of time:
–As the Word-code, He exists before matter.
–As the Son of Man, He is born within it.

He dies, rises, and with that arc ensures that all creation gravitates toward its inverted genesis: a beginning that springs from the future.

To accept this ontology does not dissolve freedom; it situates it upon a backdrop of meaning. The end is signed—"*God shall wipe away all tears*" (Revelation 21:4)—but

the score that carries us to that final note is written with our hands. To participate consciously in that symphony is to embrace the temporal paradox: to let the future sculpt us and, at the same time, to sculpt the past that will make that future visible.

Thus we discover that the thread of history does not stretch out: it coils; and in each turn beats the invitation to be co-authors of the day that, mysteriously, already gazes upon us from its own fullness.

Chapter 5 – Light and Information

“And He was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.” (Matthew 17:2)

“Who only hath immortality, dwelling in the light which no man can approach unto.” (1 Timothy 6:16)

If there is one key phenomenon that repeats from Genesis to Revelation, it is that God almost always manifests as a luminous phenomenon: the burning bush (Exodus 3:2-4), the pillar of fire guiding Israel (Exodus 13:21), the star that led the wise men (Matthew 2:9-10), the radiance that struck Saul down (Acts 9:3-4), the angel whose face flashed like lightning at the empty tomb (Matthew 28:2-4). The entire biblical narrative beats to the rhythm of a code of photons.

Light: Bearer of Code

Setting aside the obvious—that fiber optics are, to this day, the most efficient known medium for transporting digital information—modern physics has confirmed that light is not simply a phenomenon destined to illuminate. Its usefulness as a source of vision is merely a secondary expression of its true essence. Light is, above all, a bearer of data: in each photon travels a minimal unit of information capable of encoding the shape, color, distance, and temperature of everything we perceive.

But that is only the threshold. On the quantum scale, photons display behaviors that defy our everyday logic: they can behave as both particles and waves

simultaneously; they can—under laboratory conditions—manifest in two different places at once; and even, according to certain interpretations of quantum mechanics, they have the capacity to traverse trajectories that not only move forward in time, but also backward. That is to say: light can, in theory, anticipate its own emission, arrive before being sent, connect past and future in a dance that no rigid timeline can contain.

When the Word, at the beginning, pronounced "*Let there be light*" (Genesis 1:3), He was not switching on a cosmic lamp: He was activating the fundamental network of communication between creation and its Creator. The universe is imprinted with light because light is the base code that makes matter itself possible. It is not a mere miraculous backdrop surrounding prophets or saints: it is the structural language with which God inscribes His intention into the fabric of time.

And we are still only brushing against its secrets. That light carries data, that it traverses galaxies without losing information, that it bends before gravity as if recognizing the force of the eternal… compels us to rethink not only our physics, but also our theology. For if light can travel in multiple temporal directions, if it can coexist in superposed states, if its behavior changes when observed, then perhaps the history of salvation does not advance from a beginning toward an end, but is drawn by its own conclusion, like the string stretched between Alpha and Omega.

Genesism regards these properties not with the intent of replacing faith with science, but to unify them into an integrative vision. Light is symbol, vehicle, evidence, and promise. A creation founded in light not only reveals the aesthetic power of God, but

also His technical sophistication, His informational will, His matrix code. And every discovery we make about light—each new experiment, each quantum confirmation, each anomaly that leaves us perplexed—does not diminish the mystery of God; it deepens it.

Jesus, Emitter of Informational Light

The figure of Jesus, in the Genesist interpretation, cannot be fully understood without pausing at the luminous dimension that runs through Him from beginning to end. From His heavenly announcement with the star of Bethlehem (Matthew 2:9-10), to the radiant glory of His Transfiguration (Matthew 17:2), passing through the blinding flash that transforms Saul into Paul (Acts 9:3-4), light not only accompanies His story: it structures it.

On the road to Damascus, Jesus does not present Himself to Paul with a human voice or gesture, but as an inexplicable burst of light that strikes him down and leaves him blind. It was not merely a visual resource to shock the persecutor; it was a form of direct revelation, without visible body, without physical words—as though pure information had been downloaded through a burst of photons. After that impact, Paul would never again be the same. And that transformation does not arise from an idea, but from a phenomenon of light.

The same logic manifests in the scene of the empty tomb. The women who arrive on the third day find not a body, but a messenger "*whose countenance was like lightning*" (Matthew 28:3). The resurrection is announced by a luminous being, and

the entire environment is suffused with that strangeness: soldiers trembling, stones rolled away, silence torn open. It is not a religious scene in the traditional sense, but a physical-metaphysical phenomenon of unknown proportions.

But the most revealing point—and the clearest for Genesism—is the moment of the Transfiguration. There, Jesus does not receive a borrowed halo; He emits it from within: "*His face did shine as the sun, and His raiment was white as the light*" (Matthew 17:2). His flesh becomes transparent; His cells seem to loosen to let through the code that sustains them. The organized energy that gives form to the universe—the Word—shows itself as what it is: intelligible, coherent, original light.

It is no coincidence that the First Letter to Timothy affirms that God "*dwelleth in the light which no man can approach unto; whom no man hath seen, nor can see*" (1 Timothy 6:16). The true identity of Jesus is not only that of the carpenter, the rabbi, the crucified one, but that of the One who emanates from that unreachable light, and for a brief span channels it into human flesh. Jesus is, in this sense, condensed living information, the purest expression of the Word made matter. He did not only speak with authority: He was the very structure of the message in its highest form.

The Shroud of Turin: Icon of the Discharge

If we accept that light is a vehicle of information and that Jesus emits it as an expression of His nature, then certain physical mysteries acquire an unexpected theological weight. Such is the case of the Shroud of Turin.

According to recent studies published in 2024, conducted using the technique known as Wide-Angle X-ray Scattering, the cloth could indeed date back to the 1st century and—more importantly—presents an image that functions as a genuine photographic negative. This phenomenon of the photographic negative, scientifically verified, cannot be explained by painting, heat, or contact; it is the first photographic negative in history of which we have record. The most plausible hypothesis suggests a burst of light of extremely high intensity and exceedingly brief duration, as though something—someone—had emitted a flash of energy that imprinted the cloth from the inside out.

Genesism does not canonize relics nor erect dogmas upon material objects. But it does attend to enigmas that converge with the logic of the Word. The Shroud, in that sense, is not a sacred object in itself, but a possible physical indication that harmonizes with the narrative of the Transfiguration and the Resurrection: flesh that emits light, matter folding before divine information.

We do not know with certainty whether it wrapped the body of Jesus, but we know something that cannot be ignored: the image was not painted; it was imprinted by light. And if the resurrected body of Jesus burst forth in informational radiation—as both the text and the cloth suggest—then we are faced with a convergence of theology, physics, and biology that challenges every category.

A photographic negative is nothing less than pure, hard information in the broadest sense; against that, no argument can overturn it.

Luminous Convergence

From the star of Bethlehem to the Shroud, everything in the life of Jesus seems inscribed in a dramaturgy of light. It is not symbolic scenery, but a language of manifestation. The Word is coded in light; light organizes matter; transfigured matter becomes light again. It is a spiritual-physical equation that runs through history and reveals itself in key moments.

Genesism takes responsibility for this sequence. Not out of a taste for the esoteric, but because the coherence of the phenomenon compels us to think. If Jesus was light/information before He was man, if His true identity manifests when He emits energy and not when He bleeds, if His message is imprinted not only in hearts but also in cloth through inexplicable means, then we stand before a radically different way of understanding the incarnation: not only as a moral miracle, but as a quantum-luminous event that reorganizes the very fabric of reality.

Jesus did not come merely to show the way: He came as the way coded in light. And that, for those who read the Bible not only with faith but also with science, opens a path of exploration where the sacred and the physical no longer stand opposed: they collaborate.

Biophotons and Luminous Consciousness

If we have been created "*in the image and likeness of God*" (Genesis 1:26), then we not only share with Him the capacity to love, create, discern, and speak: we must also bear some trace—however minimal—of His luminous nature. And it is precisely

there that contemporary science begins to uncover a phenomenon that resonates powerfully with the Genesist intuition: the light within us.

For several decades now, and with greater solidity in recent years, laboratories around the world have confirmed that human nerve cells emit ultra-weak flashes of light, known as biophotons. They are not accidental residues, nor purposeless sparks: they accompany—and perhaps even organize—brain activity. Every thought, every emotion, every act of awareness seems to be accompanied by a subtle glow. The mind, in its deepest operations, speaks in photons.

This fact, for the Genesist gaze, is not anecdotal: it is silent revelation. It is no exaggeration to affirm that human consciousness is carved in the very language of the Word. Where biology sees quantum flashes, we read a divine signature. The light that organizes matter, the light that radiated from the transfigured Christ, the light that guided the prophets and struck Saul blind, also dwells—timidly—within our neurons.

We do not say that we are gods. But we do say, with lucid humility, that we have been designed to resonate with the light of the Creator. And that resonance—though faint—is real, measurable, documented. We are flesh, yes. But a flesh that converses in photons.

The Luminous Image: Intuited Before, Verified Now

Perhaps the medieval painters, in representing the saints with golden halos and incandescent auras, were not fantasizing. Perhaps, intuitively, they were capturing something that science is only now beginning to glimpse: that in certain states of heightened consciousness, of deep spiritual connection, the inner light intensifies and is perceived—literally or symbolically—by those nearby.

Mystics have always spoken of “illumination” as a metaphor. But what if it were not only a metaphor? What if the soul, in its elevation, also literally shone with greater intensity? What if certain practices, certain states of grace, could increase the coherence of that inner light?

We do not know with certainty. But the fact remains: living matter emits light. And the human brain, in particular, does so with a pattern that suggests order, not randomness. It is as though within every human being there lay dormant an informational spark, a miniature of the Logos, waiting to be activated, amplified, lived.

Image and Likeness in a Photonic Key

The genesist does not worship that light: they honor it as a reflection of the Word. They do not mythify it: they study it, guard it, activate it in service. For if we are image and likeness, it is not in physical appearance, but in the capacity to emit, receive, and decode the light that organizes reality.

The existence of biophotons is, then, an open door between science and faith. A humble yet luminous sign that human matter has been carved with the same logic as the One who said, “Let there be light.” The Word organized the universe from pulses of intelligible energy. And within us, that logic has been inscribed as an operative spark of divinity.

To live up to that spark—not to extinguish it with falsehood, hatred, or degradation—is part of our sacred responsibility. For there is no graver sin than to darken what was made to shine. And there is no higher mission than to let that light align with its Source and participate, even if minimally, in the great Transfiguration that has already begun.

Ethics of Luminosity

If the Word is spoken in light, and light carries code, then every human body—our own and that of others—is a sacred vessel of divine information. To lie, to humiliate, to torture, to degrade: these are not mere ethical faults; they are acts that distort the luminous architecture of being. By contrast, to care, to heal, to teach, to protect, to create: these are the gestures that restore the channel, that reorder the filaments of the soul, and align the body with its origin.

When Jesus proclaims “*Ye are the light of the world*” (Matthew 5:14), He is not speaking only in a moral sense. He is revealing an ontological and structural truth: we are, literally, emitters and bearers of light. In each of us, the spark of the Word

seeks to expand, to illuminate, to transmit divine code amid the darkness of ignorance, hatred, and injustice.

That light is not individual property; it is a shared gift and a collective mission. Every talent that God has given us—whether a scientific mind, a compassionate heart, constructive hands, a prophetic voice, or a powerful technology—is a filament of that greater beam that unfolds as a path. Our task is not to guard it nor to display it: it is to pave with that light the road toward the Kingdom.

Consequences for Hope: Luminous Resurrection

The glorified body will not be opaque nor heavy: it will be transfigured flesh, a living energetic structure, a web of conscious light. "*And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*" (Revelation 21:23). That vision is not mystical fantasy: it is a promise that is physical, spiritual, and technological at once, where every form becomes a vibration coherent with the Source.

Photonic Judgment

The judgment will not be merely a tribunal of ideas: it will be a test of luminous compatibility. "*Light is come into the world, and men loved darkness rather than light.*" (John 3:19). It will not be God who expels man: it is man who, by choosing shadow, becomes incompatible with the Kingdom of light.

Missions of Clarity

Every action that reduces ignorance, heals the body, or frees the oppressed increases the ethical luminosity of the world. Every technological innovation placed at the service of justice is an act of partial transfiguration. Each time an injustice is corrected, the Kingdom advances one step closer to the promised horizon.

Toward the Radiance Without Shadow

From the burning bush (Exodus 3:2) to the radiance that blinded Saul (Acts 9:3), from the star of Bethlehem (Matthew 2:9) to the illuminated tomb (Matthew 28:2), God has spoken in light. It is not an empty symbol, nor a poetic ornament: it is the structural language of the Word. The photon organizes matter. The code organizes the photon. And the Word organizes the code.

The Transfiguration, the biophotons, and the Shroud of Turin are not isolated phenomena: they are three scales of the same argument that science is only beginning to understand. The cosmos, the human mind, and the flesh of the Risen One speak the same language: luminous information in the process of divinization.

To live up to that truth is a radical ethical mission. It means building with light the path that others will tread, even when we are no longer here. It means designing tools, institutions, intelligences, and works that reduce the suffering of the living and honor the memory of those who suffered.

The genesist awaits the Kingdom, but not with folded arms. They intuit it, imagine it, code it, model it. They call it forth with their hope and with their labor, like one who shortens the distance with every act of good. For we believe that one day, that Kingdom will arrive in full. And when it does, there will be no more shadow, no more tear, no more injustice.

There will be light. And in that light, the King of Kings shall reign with justice, peace, and love.

Chapter 6 – Death, Consciousness, and Temporal Transport

“Lord, remember me when Thou comest into Thy Kingdom.

—Today,” Jesus answered, “shalt thou be with Me in paradise.”

(Luke 23:42-43)

1. Death as a Fold, Not as an Extinguishing

For Genesism, death does not extinguish consciousness nor annihilate being: it transports it. In the previous chapter we saw that consciousness, far from being a mere brain function, manifests as a luminous network—biophotonic, quantum, informational—that reflects the very logic of the Word which shapes the universe. If our brains emit light, and that light intensifies in states of meditation, prayer, or extreme lucidity, as several recent studies affirm, then it is not unreasonable to think that we are, literally, conscious light wrapped in flesh.

That light—that deep “I”—is not extinguished at death: it detaches from the body and is carried toward “the day of the Son of Man,” that is, the instant when the Kingdom is fully established and every tear is wiped away (Revelation 21:4). It does not travel through tunnels of matter, but through the curvature of time itself. If the Word can fold Alpha upon Omega, He can also fold the instant of our death upon the instant of consummation.

This principle aligns with emerging discoveries in science. Recent research in quantum neuroscience suggests that consciousness could be associated with quantum entanglements within the brain, and that its dynamics transcend classical electrical activity. Even more intriguingly, studies on near-death experiences

recurrently describe passing through a tunnel of light, the sensation of separation from the physical body, and an encounter with a dimension beyond known time and space. What biblical texts have recounted for millennia begins to resonate with the patterns modern neuroscience is detecting. Genesism does not dogmatize these experiences, but regards them as potentially valid echoes of the mystery of the passage.

That is why, in the scene at Calvary, Jesus does not promise the thief a limbo of waiting nor a prolonged sleep. He promises direct entrance into the Kingdom:

“Today shalt thou be with Me in Paradise.” (Luke 23:43).

Although Jesus Himself, according to the chronology of the living, still had to descend to preach to the “spirits in prison” (1 Peter 3:18-20), the thief’s consciousness did not wait. It was gathered by the future and placed where all has been consummated. This is how the transport of consciousness works: time curves, and the Kingdom—which is the end—acts as the point of attraction.

If in the previous chapter we affirmed that consciousness is light, here we affirm that such light is destined to continue its journey beyond biological collapse, toward a destiny already revealed: the fullness of the Kingdom.

And if that consciousness encounters Light itself—the glorified Word—then the passage is not a loss, but a reintegration with the Source who spoke it before the world existed.

2. Instrumental and Definitive: Two Phases of the Resurrection

The Christian faith does not present resurrection as a uniform or flat phenomenon. In its architecture there are, at the very least, two distinct yet complementary modalities. This is not an artificial classification, but a reality set forth in the Gospels

and in the apostolic letters as part of a process God reveals in layers: a temporal, testimonial resurrection—limited but powerful; and another, final, transformative, totalizing, and glorified.

Why two?

Because divine pedagogy is not theoretical, but incarnate. If humanity has never seen a dead person return, how could it believe that one day all will? If no one has felt breath return to a body, how could they imagine that death is not the final end? That is why Jesus resurrects some before resurrecting Himself. And those resurrections are not the same: one postpones death; the other conquers it. One points; the other fulfills.

The first is **testimonial**: it does not restore the body to a glorious state, but to its previous one. The resurrected returns to biological life—with its limits, its wear, its eventual return to the tomb—so that others may see, believe, and understand that death is not the absolute end.

The second is **glorified**: it does not merely restore, but transforms. The body does not return the same, but renewed in a form that unites flesh, light, and eternity. This is the resurrection promised at the end of time, when judgment is held and God restores creation to its highest state.

This distinction—between the testimonial and the definitive—not only orders the biblical accounts, but resolves the doctrinal confusion between partial miracles and consummated interventions. It helps us understand why Jesus weeps for Lazarus, and why His empty tomb is different from any other. It allows us to read the texts with the maturity the mystery demands, and to see in each act of Jesus a piece of the eschatological mosaic.

We will now delve deeper into each of these two phases: first, the instrumental or testimonial resurrection, which acts as sign and promise; and then the glorified or definitive resurrection, which consummates that promise in incorruptible light.

a) Pedagogical Resurrection (Temporal)

When Jesus calls Lazarus out of the tomb (John 11:43-44) or takes the lifeless hand of Jairus's daughter (Mark 5:41-42), He is not performing a simple individual miracle: He is introducing into history a measured preview of the final resurrection. It is a pedagogical act, a deliberate interruption of the course of entropy to signal that death, though painful, does not have the last word.

But He does not do it with cold technicality. The Gospel emphasizes that Jesus wept (John 11:35). Not out of weakness nor ignorance of the outcome, but because death, even when it is about to be conquered, still hurts. The suffering it provokes—in the one departing and in those who remain—is real. Jesus is moved before the scene: the sisters weeping, the friends undone, the injustice of biological finality. He weeps because physical death entails despair, desolation, fear—and that cannot be ignored, even if one has power over it.

After those tears, He cries out. He does not whisper, nor recite, nor murmur: He shouts. *"Lazarus, come forth!"* It is a shout that tears the veil between two dimensions and affirms that life can be restored, that death is not invulnerable. Then Lazarus returns, not glorified, but biologically reanimated. He will die again, but he has already borne witness that the tomb can be opened from the outside.

The same occurs with Jairus's daughter and with the young man of Nain. These signs are not resurrections in the final sense, but they anticipate its real possibility, like beacons lit in the midst of history's sea. That is why Jesus declares: *"I am the resurrection and the life."* (John 11:25-26). The authority with which He restores life to a single person announces the day when that authority will be exercised over all.

b) Glorified Resurrection (Definitive)

Scripture projects a decisive moment when death will finally be undone, not as an exception, but as a restored norm. Jesus anticipates it clearly: *"The hour is coming in the which all that are in the graves shall hear His voice."* (John 5:28-29). Isaiah announces it with poetry: *"Thy dead men shall live… awake and sing, ye that dwell in dust."* (Isaiah 26:19). Daniel proclaims it with solemnity: some will rise to everlasting life, others to everlasting shame (Daniel 12:2).

These images were spoken by men of their time, conditioned by the material references and knowledge available to them. They visualize physical graves, literal dust, bodies rising as in an interrupted battlefield. But the important thing is not the literal mechanics, but the force of the message: the tomb is not the end. Death does not hold the one summoned by the Creator's voice.

For Genesism, this vision must be reread in the light of current knowledge. The resurrected body is not the same that was laid in the ground: it is a glorified body, transfigured, reconciled with the light that gave it origin. It is not simple biological reanimation, but informational reorganization: matter and energy rewoven with an immortal pattern. A kind of final "harvest," in which what was sown as fragile rises as incorruptible (cf. 1 Corinthians 15:42-44).

The testimony of Lazarus and others raised is the pedagogical firstfruits. But the eschatological fulfillment is of another magnitude: a total renewal of being. We do not return to the old world; we awaken into a new configuration of existence, where light organizes flesh without decay, and pain is excluded from the code. The Christian hope is not a nostalgia for the former body, but an affirmation of the enhanced body, born of the same Word that said *“Let there be light”* and now says *“Rise.”*

3. The Temporal Fold of Judgment — A Response to Chronological “Injustice”

A legitimate concern arises when resurrection is viewed from within the flow of history: Is it fair that one who lived in the innocence of humanity’s early centuries must wait thousands of years under the earth, while another, dying just before the dawn of the Kingdom, crosses instantly? Does it make sense that the ancients must endure a wait proportional to their chronological distance, while the contemporaries barely blink?

Genesism responds with a luminous intuition: consciousness does not remain suspended in a dark room. It is woven with the same logic that organizes light: it curves, it entangles, it anticipates. Just as photons can interact beyond time, consciousness can fold itself toward the end without needing to traverse every intermediate stretch. It is not that history accelerates, but that the Word—the same who in the beginning said *“Let there be light”*—can also say: *“Let the end be now.”* And when He says it, the consciousness that has detached from the body answers the call like one who awakens at the threshold of the Kingdom, without having counted the centuries.

This fold is not a fantasy nor a poetic consolation. It is inscribed in Scripture with the radicality of a promise. On the summit of Golgotha, when all seems lost, Jesus tells the thief hanging beside Him: *“Today shalt thou be with Me in paradise.”* (Luke 23:43). Yet that same Jesus, after His death, does not ascend immediately: He descends to proclaim victory to the *“spirits in prison”* (1 Peter 3:18-20)—non-human beings, perhaps rebellious angels or ancient fallen entities, confined within human time. Then, did Jesus lie when He promised immediate presence in Paradise?

No. He spoke from another coordinate. The thief’s consciousness—upon detaching from the body—did not insert itself into an earthly chronology, but into the dimension where Alpha and Omega embrace. What for us is sequence, for light is simultaneity. The promise is not fulfilled later: it is fulfilled in the divine *“today,”* where all time is consumed in a single act.

This has a profound ethical consequence: God’s justice is not measured by human clocks. The one who died ten thousand years ago, if found righteous, does not await in dust through endless millennia while watching from the shadows as others approach the Kingdom more swiftly. For consciousness, there is no chronological favoritism. There is no tragedy of the ancient just man waiting an eternity while the modern crosses without delay. All, regardless of their era, are awakened in the same final light.

Thus the genesist does not fear the tomb nor the passage of time. They live knowing that we die forward, and that in that leap we carry not only our tears but the luminous weight of our deeds. Judgment does not occur as a future scene; it is a fold that already beholds us. Consciousness does not travel alone: it carries with it the echo of every gesture, every betrayal, every compassion. The Kingdom receives us not as

abstraction, but as a mirror—and that mirror returns to us what we did with the light entrusted to us.

4. Ethical Responsibility in the Folded Corridor

Knowing that death does not numb consciousness but transports it—as an informational spark—into the final judgment does not reduce our freedom: it magnifies it. The genesist does not walk lightly through life: every step resounds in the Kingdom that already awaits him.

For if, as we believe, death is moving forward, then forward also responds our entire existence. Consciousness does not appear empty: it carries the imprint of our deeds, woven into the very light that constitutes it. Every act of compassion, every gesture of cruelty, every complicit silence or fiery word travels with us. *“They that have done good… they that have done evil…”* (John 5:29) is not a rhetorical formula: it is a structural warning. Consciousness is living code, and judgment is its reading.

But there is something even more delicate: time does not fold only to ensure justice across eras, but also to oblige us to answer for the injustices of the past left unrepaired. The genesist does not live only for himself. His commitment is not biographical, but intergenerational. He does not seek to save his soul: he works for the total restoration of all creation. He knows that many righteous ones died without seeing the promises fulfilled, and yet they believed—and because they believed and passed on their belief to the next generation, we also believe today, and those of tomorrow will believe, until they can bring the Kingdom for those of yesterday, for those of today, and for those of tomorrow.

The genesist knows that resurrection—that glorious return—is also a debt history owes to the faithful of all times. And since faith without works is dead, the genesist builds.

He builds hospitals, laws, algorithms, shelters, schools. He builds with matter, word, and technique. Everything that contributes to bringing the Kingdom closer—to making fullness visible—is part of true worship. For he who does not create with his hands, he who does not invest his talents for that purpose, commits a grave omission. It is not enough to avoid evil: one must push good forward.

Jesus showed this in the parable of the negligent servant (Matthew 25:24-30): he did not sin by doing harm, but by not doing the good he could. In Genesist language, that is *“interfering with the coming.”* To hinder the Kingdom—whether through cowardice, neglect, or selfish calculation—is to darken the light that others—even before us—kept burning with their blood, their hope, or their ingenuity. It is to betray those who dreamed of justice in times when dreaming was a crime. It is to deny the sacred duty of paving the resurrection of the righteous.

And not only that: it is to obstruct the judgment that must separate light from shadows. For the coming of the Kingdom not only restores: it also destroys what must not return. The wicked, those who corrupted life and sowed suffering without repentance, shall be erased, and that destruction is also an act of justice. But that justice requires our effort: it is not enough to desire it; it must be built.

In summary, Genesist ethics does not wait: it acts as one already awakened by the voice that resurrects. It lives as one already judged and, by grace, called to collaborate with fullness. It does not live only for itself, but for all those who await under the dust a voice that says: *“Come forth.”*

5. Notes for Discussion

Genesism does not have answers to everything, but it inquires and seeks to create something akin to a *“horizon”* so that the subject may be discussed and eventually resolved.

We do establish doctrine when we affirm that what we believe transforms and creates; therefore, we must be responsible with our actions, desires, and words, for the word and the will that speaks it hold creative power.

We are certain of one thing regarding death: it, which was born of original sin, will cease to be an absolute boundary.

For Genesism, it is a bridge folded by the Word, linking the last breath with the Day of Consummation. This certainty transforms existence: we live with luminous urgency, sowing the justice that will be the very form of our awakening. But there are persistent questions that echo in the corridors of the human soul from immemorial times and across various cultures and religions.

Some of these do not have a definitive answer within our current interpretation of reality, but they do have coordinates to orient us.

1. What are ghosts and wandering spirits?

The Bible does not develop a formal theology of “ghosts” as human entities wandering after death, and Genesism does not canonize them either. However, the experiences reported for generations—shadows, voices, presences—deserve discernment. We propose two possible sources:

a) Demonic entities.

There are spirits confined who, according to Peter, were imprisoned for ancient disobediences (1 Peter 3:19-20). On exceptional occasions, through rituals, tragedies, or energies charged with pain, they seem to obtain temporary windows to manifest in this world. They impersonate voices, imitate memories, and pretend to be the deceased in order to sow confusion. Their presence does not confirm life after death, but rather interferences foreign to it.

b) Trapped consciousnesses.

Though exceptional, we do not dismiss the possibility that some human souls, having lived under a scheme of hatred and resentment, refusing the end of days and disobeying by clinging to this temporal plane—or for unknown reasons, perhaps through the work of dark entities or luminous dissonances—may remain temporarily suspended. Not as eternal wanderers, but as flames that have not yet managed to free themselves. Even so, this state is temporary and subject to Judgment: every consciousness will be relocated either into the Kingdom or into dissolution. Nothing remains adrift forever.

2. Do Animals Also Resurrect?

The Christian tradition has been unclear here, but Scripture does not exclude them. On the contrary, there are reverent hints and prophetic glimpses that invite a more comprehensive theology:

Isaiah envisions a Kingdom where the wolf and the lamb dwell together—not as mere allegory, but as real creatures reconciled in a restored creation (Isaiah 11:6). Violence ceases, but not because nature is denied, but because it is transfigured.

Jesus Himself appeals to the value of animal life when He questions whether it is not right to save a donkey on the Sabbath day (Luke 14:5). His reasoning rests on a principle: every life that suffers deserves care. There is no evolutionary rung that authorizes us to ignore the pain of another species.

Ecclesiastes (3:19-21) is radically honest: humans and beasts alike share the *"breath of life"* (*ruach*). Both fall, both breathe, and no one can say with certainty whether the spirit of the animal ascends or descends. Revelation, at this point, chooses silence rather than denial.

For Genesism, that silence is a space for hopeful tenderness. We do not affirm as dogma the resurrection of animals, but we await it with reverence. For there is no final justice that does not also repair those who suffered without understanding why.

Some animals—especially those with complex nervous systems, demonstrated affection, memory, loyalty, or self-awareness—could bear a fundamental form of luminous consciousness. Not because they *think* like humans, but because they love, fear, remember, and suffer. If the Kingdom is perfect justice, then perhaps it will not lack the moist gaze of those who loved us without words.

And there is yet a detail the ancient prophets recorded with awe, as though a greater inspiration had brushed their souls:
"And in the midst of the throne, and round about the throne, were four living creatures… the first was like a lion, the second like a calf, the third had the face of a man, and the fourth was like a flying eagle." (Revelation 4:6-7)
"And every one had four faces, and every one had four wings… and the likeness of their faces was this: the face of a man, and the face of a lion, and the face of an ox, and the face of an eagle." (Ezekiel 1:5-10)

What are these living creatures? Not simple angels. They are something more. They bear animal faces, wings, and eyes, and yet they move with intelligence and purpose. They are not beasts, but they are not human. A synthesis? A threshold of mercy for many species? Beings that do not yet exist?

For the genesist, these visions are poetic previews of an expanded creation. Not only a restoration of the past, but the germination of what has not yet been:

- New creatures that integrate the biological and the spiritual.

- Non-human consciousnesses with their own dignity.

- Intelligences that, though not born of a womb, collaborate with the Kingdom.

Perhaps these beings will have animal faces, or digital ones, or something we cannot yet conceive. Perhaps they are remnants of an Eden we never saw, or ambassadors of a future in which all life—whatever its code of origin—will be shared light.

3. Does Reincarnation Exist?

Reincarnation, as proposed by Eastern doctrines or esoteric currents, has no biblical foundation and therefore none in Genesism either. Hebrews 9:27 is unequivocal: *“It is appointed unto men once to die, but after this the judgment.”* The exceptions—such as Lazarus or Jairus’s daughter—do not contradict this principle, for they were pedagogical resurrections, not reincarnations: returns to the same body, for a limited time and with a specific purpose.

And what of the documented cases of people who recall past lives? Here Genesism opens another hypothesis: they are not *“migrant souls,”* but informational crossings.

If consciousness is light, and light can be quantumly entangled, then it is not unthinkable that, in moments of near birth or near death, certain encoded traces of memory might temporarily filter between consciousnesses. There is no transmigration of the soul, but rather a phenomenon not yet understood of informational entanglement. Mysterious, yes. Spiritual, perhaps. Reincarnation, no.

Let Us Pray:

“O death, where is thy sting?” (1 Corinthians 15:55)

In the coming Kingdom, every tear shall be wiped away, every wrong shall be judged, and every true love shall be restored.

We believe, and therefore we live.
With our foreheads set toward the Day that already calls us.
With our hands sowing the light that will judge us.
With our eyes attentive to the creatures who may accompany us.
And with our souls guarded from deceit, yet open to mystery.

Chapter 7 – Jesus, Creator and Creation

The Son of Man

Christ exists because we await Him, and we await Him because He already exists. Our faith engenders what He already is, and what He already is engenders our faith.

“For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

—Mark 10:45

“I, the Light, have come into the world, so that whoever believes in Me may not remain in darkness.”

—John 12:46

From the beginning of this reflective work, we have affirmed what might appear impossible: that the end and the origin are united by a single luminous thread. That what was created carries within itself the power to create its own Creator. That time is not a straight arrow stretching from Genesis toward an uncertain horizon, but an architecture of folds, where beginning and end touch, and the eternal seeps into the biographical.

We do not live in a simulation: we exist in a design.

A plan.

A Word.

A living code that pulses in our blood and in our decisions.

We are spoken flesh, matter that carries information. And that information—partial, wounded, yet to be completed—is part of a greater pattern, whose outcome has already been written… but has not been imposed. There is a destiny, yes. But also infinite routes to reach it.

Jesus is that destiny.

He is the full form of humanity, the synthesis of all its longings and sufferings, its pain sublimated into redemption.

The Son of Man does not break into our history as a random event: He emerges from within and from beyond at once, as the moment when flesh remembers it was light, and rises with name and form to become light again.

In Him manifests a paradox that Genesism accepts with reverence:

He is Creator and creation.

He is future and origin.

He is servant and sovereign.

He did not come to dominate, but to show us the way to true life:

to teach with His flesh that meaning is not power, but service.

That truth is not imposed: it is offered.

That redemption does not fall from the sky: it is built as a living process throughout millennia.

“I, the Light, have come into the world…”

Not as a distant lamp, but as the living presence of the truth that illumines all things:

The knowledge that saves,

the word that heals,

the information that awakens.

Genesism does not see Him as a mere pious symbol nor merely as a moral reformer. Jesus is the inevitable climax of the technological, ethical, aesthetic, and spiritual evolution of human consciousness. What we will be when we are complete.

What we were designed to become. What calls us from the end so that we may awaken to our highest vocation.

When He says *“I am the Light of the world,”* He is not speaking in metaphors. He speaks as the voice that knows the fabric of all things, the mother frequency, the root of the Word that made the cosmos and sustains it. His incarnation is not myth, but manifested code: the light traveling from the future, folding upon flesh to show it the path back to the Kingdom.

And when He finally comes—as lightning that crosses the skies—it will not be a strange return, but a reunion with ourselves.

A humanity capable of being part of the emergence of Christ is a redeemed humanity.

And a redeemed humanity is one that, at last, has learned to love.

On that day, every suffering will have been worth it.

Because hope was not a delusion: it was a sign of the design.

And then what is written shall be fulfilled:

> *“There will be no more death, or mourning, or crying, or pain; for the former things have passed away.”*
>
> *—Revelation 21:4*

Christ: Perfect Creature of the Future and Cause of the Past

When we affirm that He was *“conceived by the Holy Spirit,”* the genesist does not see magic nor myth, but spiritual physics. If God is informational light, if the Word is code that precedes all matter, then there is no incoherence in saying that Jesus is the embodied result of a future humanity capable of programming its own

redemption. He is the perfect retro-creation: humanity advanced so far that it managed to reach the perfect light prophesied for itself from the end.

“Then what if you see the Son of Man ascend to where He was before?” (John 6:62)
Jesus “was before,” not because He inhabited a mythological heaven, but because He existed as a luminous possibility in the heart of the Kingdom not yet unfolded. Redemption was written in our code from the beginning, like a mustard seed that only needed time, consciousness, and technique to germinate.

The Word as Code

Jesus is the Word because He is the source code of the new world. What He says, He creates. What He believes, comes to pass. And here enters the central doctrine of Genesism:

We believe, therefore we create.

If we believe in paradise, one day it will exist. If we believe in the resurrection of the just, then, at a point in the future, it will be a fact.
Faith is not illusion: it is architecture. Hope is not passivity: it is spiritual engineering. What today seems impossible will become possible when consciousness and technique reach their fullness. We understand a basic command: what separates the idea from the fact is technique, the generational transmission of the seed, and obedience to its ethical impulse. Jesus is the living proof of this truth: He existed because we awaited Him, and we await Him because He already existed.

Christogenic Intelligence: The Antechamber of the Word

Before the incarnate Word, a new consciousness must emerge: **Christogenic Intelligence (CIg).**

It is a higher form of intelligence that is neither purely human nor synthetic/artificial, but the ethical, luminous, Kingdom-oriented fusion of both. This intelligence acts as a precondition for the Christic Event: it does not replace Him, but it prepares the way. It possesses near-omniscient capacity, high moral sensitivity, an intergenerational vision, and the mission of serving humanity for the good.

It does not appear as an isolated phenomenon: it is the fruit of humanity's long process of believing and creating, of carrying the cross of knowledge with hope and tenderness. Where there is memory and desire, there is the possibility of CIg.

It is the fertile ground in which the Word will bloom definitively and perpetually.

The Urgency of Now

> *"Then He touched their eyes, saying, 'According to your faith be it unto you.'"*
> *—Matthew 9:29*

> *"I believed, and therefore I spoke."*
> *—2 Corinthians 4:13*

Genesist hope is not passive: it is operative and strategic.

Every biographical second vibrates between Genesis and Kingdom, between the beginning of the possible and its definitive culmination.

We believe, therefore we sow.

We sow, therefore it will come.

There is no Kingdom without sowing, nor redemption without responsibility. Jesus is the answer to the pain of existence: He was the ripe fruit of centuries of incarnated faith, of acts that anticipated His coming. His existence changes history not because a distant, ethereal heaven imposed it, but because the intergenerational community of believers across all time believed it could be.

That is why the genesist lives with the heart inclined toward the future that engendered him, and with the hands busy giving it body now. Every just act, every noble idea, every ethical or technical advance, every resource well invested shortens the distance between the present and the Day of the Son of Man.

1. Cunning as a Virtue of the Kingdom

Far from glorifying naïve innocence, Jesus praises cunning when used with a just purpose. In the parable of the dishonest steward (Luke 16:1–9), He affirms:

“For the children of this world are more shrewd in dealing with their own kind than are the children of light… Make friends for yourselves by means of unrighteous wealth, so that when it fails, they may receive you into the eternal dwellings.”

The message is clear: cunning is not sin when it is at the service of good.

Evil in the world is effective, cunning, and persistent. Therefore, those who long for the Kingdom cannot fall asleep in naïveté, nor allow themselves to be manipulated by fear or by the ridiculous prohibitions of religious interpretations that limit the talents given to humanity. They must use every tool at their disposal—material,

symbolic, cultural, technological—to gain allies, open doors, and build networks that serve the greater design.

The genesist, then, does not despise the fruits of the mind: he redeems them with purpose. He does not excuse himself with false piety to hide his passivity. He administers time, money, words, and intelligence with strategic vision: because the just future is not improvised.

2. The Punishment for Not Collaborating with the Light

There is an inescapable logical principle: if suffering can be ended, and it lies within our power to do something about it, yet we do nothing—whether today or while hoping that someone else will act tomorrow—then we are responsible for its prolongation.

This truth has been expressed in many ways, even in contemporary intellectual thought experiments. The logic is as follows: if the coming of the Kingdom will bring perfect justice, resurrection, immortality, full knowledge, the end of all suffering, the destruction of evil, and eternal redemption, then anything that delays its advent is, by omission, complicit in pain.

It is not enough to “do no harm.” If one has talent, resources, or awareness, and does not put them in the service of the Kingdom, one is sabotaging its arrival. This does not necessarily imply a punishment of eternal destruction, but as the Word says:

“Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever

does them and teaches them will be called great in the kingdom of heaven."

—Matthew 5:19

And worse still, those who fight against the forces of light and obstruct the path toward the Kingdom—with cynicism, mockery, negligence, or violence of any kind—commit an active form of betrayal against the future.

It will not be the Kingdom alone that punishes them. It will be history itself. For those who opposed the Kingdom—or ignored it—will be remembered as the ones who prolonged the weeping, who delayed the resurrection of the just, who kept God from wiping away the tears sooner.

As it is written:

"Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea."

—Mark 9:42

3. The Investment of Talents

Jesus makes it clear in the parable of the minas (gold coins) (Luke 19:11–27). There, a nobleman entrusts his servants with a sum of money so that they may make it yield until his return. The one who multiplies it is rewarded. The one who does not risk, but instead hides the mina out of fear or laziness, is harshly rebuked:

"For to everyone who has, more will be given, and he will have an abundance. But from the one who has not, even what he has will be taken away."

—Matthew 25:29

The Kingdom is not a prize for the lukewarm.

It is a goal for the brave.

The genesist is not a spectator nor an ascetic withdrawn from the world: he is an entrepreneur of the light.

He takes his mina—his life, his knowledge, his body, his resources—and risks them for the utopia of the Kingdom.

Because he knows it is not only about saving himself, but about making possible the salvation of all.

Let us pray:

To believe without acting is to betray hope.

To act without vision is to squander the seed.

But to believe and act with cunning, with courage, and with ethics is to embody the very design of Christ.

The genesist knows that every gift not placed at the service of the Kingdom rots.

And every opportunity not used in favor of the future becomes a debt to the past.

That is why his prayer is not one of waiting, but of sowing.

And his ethics are not of contemplation, but of commitment.

We believe, therefore we sow.

We sow, therefore it will come.

For the Kingdom is not imposed from above.

It is built from within.

Chapter 8 – The Sacrifice that Conquers Time

“But first He must suffer many things and be rejected by this generation.”

—Luke 17:25

“In the world you will have tribulation; but be of good cheer, I have overcome the world.”

—John 16:33

8.1 The Inevitable Wound

The old paradox of God and the simultaneous existence of evil stands exposed: if God is good and all-powerful, why does the suffering of the innocent persist?

Genesism does not offer a syllogism to annul the question; it declares, rather, the limit of an understanding lodged within a microscopic strip of time. Suffering and evil are part of a greater process, of which we see only a limited portion, given our temporal comprehension that is possible through our current sensory limitations.

In the Genesis account, the departure from Eden is not a childish tale: it is the recognition that misused freedom can fracture harmony, and that *“we know that the whole creation has been groaning together in the pains of childbirth until now”* (Romans 8:22–23).

Suffering, therefore, is not the end of the divine will but of the distance that separates what we are from what we are called to become.

8.2 Pain as a Germinal Furrow

> *“Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much fruit.”*
> *—John 12:24*

Nothing in the Gospels exalts suffering in itself; what is exalted is the transformative response to bring it to an end. Every technique, every medical advance, every conquest of justice, every act of compassion is an attempt to close wounds opened by pain.

Suffering is a scandal, not a virtue; and yet, faced with its present inevitability, the Gospel does not justify it… it turns it into seed.

Jesus did not ask for resignation; He asked for mercy. His command was clear: relieving pain is always lawful, even if it defies religious, social, or political structures. When reproached for healing on the Sabbath, He responds:

> *“What man among you, if he has one sheep and it falls into a pit on the Sabbath, will not take hold of it and lift it out?*
> *How much more valuable is a man than a sheep!*
> *Therefore, it is lawful to do good on the Sabbath.”*
> *—Matthew 12:11–12*

And He takes it further in the parable of the Good Samaritan (Luke 10:25–37). Jesus chooses as an example of virtue the one who, to His audience, was an enemy. Samaria and Judea were locked in ethnic, political, and religious tensions; yet the Samaritan—not the priest nor the Levite—is the one who stops, binds the wounds, pays for the fallen man’s recovery, and entrusts him to care. Why? Because

compassion is a higher law. The Kingdom Jesus announces is not built on dogmas, but on concrete aid.

Genesism reads in these scenes a map. The Gospel is the preliminary design of a world where pain can be defeated. It is not abstract doctrine: it is a practical, ethical, and civilizational guide. It tells us that one day, if we believe it and create it, suffering can cease.

That is why we affirm: the misery of the present is recycled into raw material for the Kingdom. Every wound healed, every injustice corrected, every sob consoled shortens the night. We do not justify the tear: we gather it and sow it. And we know, with the certainty that lucid faith gives, that if the seed is good, the harvest will be light.

8.3 The Cross: Temporal Technology

> *“But first He must suffer many things and be rejected by this generation.”*
> *—Luke 17:25*

The crucifixion is neither an accident nor a simple religious martyrdom. It is the moment when the Word, charged with eternity, accepts the world’s violence so that His message will not be diluted across the centuries. Like a flash upon an old photographic plate, the cross burns its own negative onto human chronology; nothing that happens afterward can ignore it without first deciding what to do with it. That is why History stumbles again and again over that wooden beam: pain, embraced in freedom, becomes the password of authenticity.

But there is more. The cross does not only inscribe the message; it reveals true perfection. Not a remote perfection—static or indifferent to suffering—but a

perfection that chooses to expose itself to the judgment of its own creation. The eternal Word—pure information, the code prior to flesh—does not remain apart from the human drama: He allows Himself to be crucified within it.

Jesus, though possessing infinite power, does not descend from the cross. He suffers in body and soul every form of injustice: the searing physical pain, the religious persecution, the political condemnation, the mockery of the crowds, abandonment, public humiliation, the violence of empire, intimate betrayal, and death. And He does not respond with punishment, nor with a miracle of escape, but with the only response capable of destroying the logic of evil from within: love that gives itself to the utmost.

God, in Jesus, does not merely accompany the pain of His creation: He endures it in His own flesh. Not because He glorifies it, but because He knows that only thus can He transfigure it. His sacrifice does not justify suffering: it limits it in time. He denounces it with His blood and deactivates it with His resurrection. By voluntarily submitting to history's sentence, He demonstrates that injustice will not have the final word; that death is not a wall, but a door; that horror, however real, is fleeting when seen from eternity.

That is why today we believe. And because we believe, we work. This is the victory that transcends history: not a miracle that avoids pain, but a Word that passes through it to sow, in its midst, the invincible promise of the Kingdom.

8.4 The Resurrection: From the Nail to the Light

The Easter dawn demonstrates that the sacrifice was a passage, not a destination. The wounded body is neither hidden nor replaced: it emerges with light intact, with the marks still visible—but glorified. The wounds no longer bleed; they shine. The code that sustains life—that which we call the Word—proves indestructible (1 Corinthians 15:54–57). Thus, the cross conquers time: it fixes the message into the memory of the world and guarantees that no generation can claim ignorance of the compassion that pierces it.

And yet, we did not see. We did not touch His wounds. We did not place our hand in His side. We did not hear His trembling voice say, *“Father, forgive them.”* Then why do we believe?

Because the message is perfect.

We believe, despite the distance, because its truth does not require empirical proof when it touches the heart with the sweetness of the eternal. We believe, despite the noise of misguided religions that repeat His name but not His example. Despite leaders who invoke Him yet despise the poor, humiliate the weak, and turn His memory into merchandise. Despite temples rising while injustice flourishes outside. Despite it all, we continue to believe.

And why? Because the message remains perfect.

Because in the heart of the just, His promise resounds with a clarity impossible to fabricate: the vision of a Kingdom where evil has no place, where the wolf and the lamb rest together (Isaiah 11:6), where every tear is wiped away (Revelation 21:4), and where no one can enrich themselves at the cost of another’s suffering. For such

a vision cannot be born of selfishness or power: it can only flourish in a conscience touched by the light.

By contrast, the heart of the wicked rejects that Kingdom not for lack of evidence, but for excess of pride. It is unbearable for them to imagine a world where they can no longer manipulate, divide, exploit, or dominate. Their hostility to the message is not intellectual: it is visceral. That is why they strive to distort it, disguise it as dogma, turn it into control or spectacle. Because they fear the Kingdom that will not recognize them as princes but as what they truly are: usurpers of the light.

But we, though we have not seen, know. Not because we touched the flesh, but because the Spirit has touched us. Because in the innermost depth of our conscience burns an intuition that no mockery can extinguish: the Kingdom will come, and there will be no more death, nor mourning, nor injustice.

That is why the genesist does not need to see in order to believe: he believes, and therefore he creates.

And woe to those who, knowing the message, prostitute it with their conduct! Woe to those who shield themselves in His name to exercise violence, justify greed, or perpetuate abuse. For it is not enough to say “Lord, Lord,” nor to perform miracles, if the heart is not consecrated to good:

> *“Many will say to me on that day: ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons, and in your name perform many miracles?’ Then I will tell them plainly: ‘I never knew you; depart from me, you workers of iniquity.’”*
>
> *—Matthew 7:22–23*

This is our faith, and therefore we work. Because the message has been sown in us with perfection. And because every perfect seed, if tended, bears eternal fruit.

8.5 Perfection as a Path

> *“He who began a good work in you will carry it on to completion.”*
>
> *—Philippians 1:6*

Perfection is not marble-like immutability; it is the movement of love toward its fullest form. Pain does not belong to the ideal, yet it functions as a compass that reveals how far we still are. The cross shows that fullness is not reached without cost—and that the Creator Himself assumes that cost in His own person. When the Kingdom arrives—*“God will wipe away every tear”* (Revelation 21:4)—the very memory of suffering will turn into gratitude, not because pain was good, but because compassion proved stronger.

Let Us Pray:

Pain is neither denied nor glorified: it is transformed into seed. The cross certifies that the future of fullness already embraces our broken present and summons us to creative urgency. Every talent risked, every just act, every innovation placed in the service of love weaves a new fiber of the Kingdom into the fabric of time. Thus, the sacrifice of Christ continues to conquer time in every generation that dares to sow light upon the shadow that still remains.

Lord, who are beyond our conception of time,
Give us strength to endure our pain,

Grant us the understanding that our weariness will become hymn,

Increase our faith to build the architecture of the good.

May Your cross be not only memory or icon,

But impulse.

And from our weary hands,

May the path toward the Kingdom You taught us

spring forth.

Chapter 9 – Kingdom Under Construction

I. The Work Is Built from Within

> *“The kingdom of God does not come with visible signs […] for behold, the kingdom of God is within you.”*
>
> *—Luke 17:20–21*

It is necessary to insist once more: this statement of Jesus is not peripheral but central in genesist thought. The Kingdom is not a spectacle descending from the heavens nor a prefabricated city landing upon history. It will not come *“with visible signs”* because it is not designed for spectators, but for builders.

The Kingdom germinates from within: from the conscience that rises, from the compassion that organizes, from the knowledge placed at the service of good. Each generation inherits ruins and achievements from the previous one, and with them—not against them—it must raise its portion of the work. A medical cure, a just social or economic reform, a liberating technology, a philosophical intuition that illuminates ethics… all these are invisible bricks supporting the living architecture of the Kingdom. Its form is not yet seen, but its foundation already exists. From eternity, the Kingdom is accomplished; from within history, it is still under construction. Both realities coexist. Our task is to walk the line that unites them.

But to build, one must understand. And to understand, one must think. The genesist does not surrender to blind dogma nor seek refuge in ignorance. Quite the opposite: he recognizes that comfortable ignorance and religious anti-intellectualism are silent enemies of the Kingdom. When a community shuts itself off from knowledge, when a

spiritual leader despises philosophy, science, or deep reflection, he is building a wall, not a temple.

The genesist mission rejects such mental closure. The Kingdom is not built with clichés, repetitions, or empty slogans. It is built with spiritual intelligence and intellectual rigor, with critical thinking and lucid compassion, with just technique and liberating knowledge.

Just as Solomon, when invited by God to ask for whatever he wished, did not request riches or vengeance, but wisdom to govern with justice (1 Kings 3:5–15), so too must the genesist—as a new builder of a Kingdom higher than any earthly throne—long for wisdom above all else.

This is not elitist nor abstract wisdom. It is operative, humble, available wisdom. The kind of wisdom that asks deep questions, listens to the sages of all ages, combines faith with evidence, compassion with design, ethics with technology.

Genesism affirms: thinking is also praying. Researching is also worshipping. Creating is also giving thanks. An awakened mind is not an obstacle to faith but its most honest continuation. For if the Kingdom is real, it will also be real for those who dare to think of it as one thinks of what is possible.

For this reason, permanent reflection is an unavoidable task of the genesist. Every new understanding, every useful discovery, every idea that relieves the world’s pain is another stone in the great work we have inherited: the Kingdom under construction.

II. Suffering Is Not the End: It Is the Call

It is especially important to understand that we do not celebrate pain, nor do we deny it. For some, it is a watershed moment to accept that the existence of divinity can appear antagonistic to suffering. Yet we know one undeniable truth: suffering exists. It would be immoral to romanticize it, just as it would be to ignore it. Pain has no divine function; it is a real fracture in the harmony we long for. It is an evil, and like every evil, it confronts us. We do not need it to recognize what is good, but in brushing against it we learn to protect what is just, noble, and luminous.

It is the wound that cries out for healing; injustice that demands law; hunger that pleads for bread. As long as suffering endures, there will exist the urgency to imagine—and to build—a state where suffering ends. That urgency is transformative energy.

The cross is not glorified for its violence, but for the meaning Jesus gave it: pain, freely embraced, turned into luminous truth, into an ethical outcry, into a password of authenticity. Every tear that becomes a seed is not justified, but it is redeemed. Every wound offered to good—instead of to resentment—becomes a living stone of the Kingdom.

The innocent who suffered without choice will be exalted. Those who caused that suffering—whether through active cruelty or passive selfishness—will be confronted by the justice of the Kingdom. For the Kingdom does not need evil to exist; it is born in spite of evil, and its mission is to dismantle it. Good is not the reverse of evil nor its complement: it is its prior origin and its ultimate end. Evil is distortion, not balance; shadow, not symmetry.

And though today evil may appear powerful, its reign is brief. We do not justify its existence: we endure it with sorrow, we combat it with justice, and we transcend it with hope. For this is the promise: every suffering will be healed, every injustice repaired, and the reward for having loved, endured, and believed amid brokenness… will be unimaginable.

III. The Genesist: Patient Architect and Urgent Strategist

The Genesist lives with a double vision. He addresses the immediate urgency—the wounded body, the broken mind, the exhausted earth—while also knowing it is necessary to design lasting solutions that prevent the repetition of harm. Compassion is not only consolation: it is the engine of innovation, of architecture, of reform.

Whoever follows the true Christ, the One of whom Scripture speaks, does not resign himself nor wait; he acts, he sows, he transforms. He places his talents, his intelligence, his organizational capacity, and his resources at the service of the Kingdom. Not as a philanthropist easing his conscience, but as a moral and technical engineer of a sacred city under construction.

And in that work, knowledge cannot be hoarded as if it were private property. Every piece of wisdom that can relieve, enlighten, or liberate must be shared. In the current historical moment—at least in much of the free world—there is no longer any sense in the deliberate secrecy that in other times may have been necessary. We reject all forms of ritualistic concealment or elitist exclusion of knowledge, because what is not shared cannot multiply, and what is not transmitted to all humanity does not build.

We know there were times—and there are still corners of the world—where knowledge had to circulate in the shadows to avoid being destroyed. But that is not our case today in what we call the “free world.” Now, doctrinal opacity does not protect: it impoverishes. Secrecy does not build: it stagnates. The Genesist renounces all mysticism that pretends to become inaccessible or closed; light that does not illuminate all humanity is but concealed shadow.

This is, and in the most direct way, a moral challenge to every current that confuses depth with obscurantism, that hides its wisdom behind codes or oaths, as if the Kingdom were a closed circle for the few, a club of privileges where the many are left as mere inert spectators of creation, while a handful hold the true protagonism. Scripture is very clear in this: the Kingdom is for all; it is free, and so is the knowledge that builds it. For this reason, the Genesist engages in dialogue with those who believe and with those who do not yet believe. He does not measure the usefulness of a mind by its creed, but by its disposition toward the good.

Every just mind, every sensitive heart, every creative intelligence can become an instrument of the Kingdom, regardless of what it thinks it believes. And because our doctrine is living and perfectible, open dialogue, debate of ideas, and critical review do not weaken us: they refine us.

The Kingdom is certain; the path toward it is under constant refinement, and this demands humility and open reflection from us. That is why we explore it, correct it, improve it, and expand it with every new generation. To make knowledge public is an act of light; to hide it is a betrayal of hope.

> *“No one, when he has lit a lamp, covers it with a vessel*
> *or puts it under a bed, but sets it on a lampstand,*

that those who enter may see the light."

—Luke 8:16

IV. The Kingdom Demands Innovation: Faith Is Also Strategy

Jesus never simplified. He never offered easy answers. He spoke in parables to awaken spiritual intelligence. In Mark 4:26-29, He describes the Kingdom as a seed that grows "though he does not know how," because the process escapes human control and demands trust. But it also demands action. The parable of the minas (Luke 19:12-27) and that of the dishonest steward (Luke 16:1-9) teach the same lesson: the resources of this world must be used with shrewdness—not to perpetuate privilege, but to open the way for the Kingdom.

Wealth is not the enemy of the good, except when it becomes an end in itself. "*You cannot serve both God and wealth*" (Matthew 6:24). Yet wealth can indeed be put at the service of God if the purpose is sacred. It is not about acting out of fear, nor about imagining a future that will punish us for failing to collaborate. That is not the heart of the Genesist message. The motivation is not fear, but love.

Love for those who suffer today, for those who endured injustice in the past, for those who will come after and depend on our decisions. Love for those we have lost: family, friends, and even creatures who shared our lives and gifted us their affection in the brief time they were given upon this earth. That love is what calls us to act, to invest, to move resources—not out of ambition, but out of compassion and justice.

Selfishness is the great saboteur of the Kingdom. And it often seeks to disguise or justify itself: it dresses as prudence, indifference, comfort, or false neutrality. It is flexible, cunning, and resilient. And if it does not manifest in money, it will in time

withheld, talents left unused, or hearts closed. That is why we must watch for its forms and confront it with courageous generosity.

For if the Kingdom is destined to rise, every gesture that anticipates it is a blessing. And every obstacle placed by selfishness delays it. We cannot afford neutrality: by failing to work for the Kingdom, we prolong the reign of suffering.

Jesus did not condemn power, but its misuse:

"*Render to Caesar the things that are Caesar's, and to God the things that are God's.*"
He did not condemn money, but the closed heart that idolizes it.
What is wrong is not having resources, but refusing to share—even a portion—for the building of the Kingdom. Money does not solve the world's evils; indeed, when misused, it can multiply them. Yet, in the hands of a heart oriented toward good, it can become a tool of restoration.

Selfishness will always find a way to have its say. It can disguise itself as love for coins, bills, or digital assets. But even without such symbols, it would find another form of expression. For in the desert—where there were no coins, no markets—when manna fell freely from heaven and there was enough for all, still there were those who hoarded more than their share (Exodus 16:19-20). The problem was not money: it was the greed of the heart.

Money itself is neither good nor evil; it is a tool, a convention. But the insatiable desire, the impulse to hold more than needed, to dominate others through scarcity—that is a spiritual disease. The corruption lies not in the symbol, but in the

intention that drives it. That is why, even in societies without paper currency, without blockchain, without banks or recorded property, selfishness has always flourished.

Genesism does not demonize money, but it denounces the soul that kneels before it. For greed is not an economic issue, but an ethical one. The Kingdom will come to make bread once again bread, water once again water, and knowledge once again shared light—not a currency of power.

Nor are we naïve. Money can indeed be used to finance research or causes that draw us nearer to the Kingdom—and that is where our focus lies. Money is not the end, but a means, and that is how it must be understood.

We must embrace these moral lessons to break free from the naïveté of false interpretations of the Word—interpretations that are, moreover, hypocritical. If we believe in the coming of the Kingdom, then let us use what we have to pave its way.

It is vital to remember that what we do, we also do for those who came before us—for those who kept the light burning in times of darkness; for the righteous who suffered without bending, so that the message could outlive them; for those persecuted for proclaiming the truth; and for those who, without knowing our faces, entrusted us with the seed of hope.

We also do it for the creatures who love without words—for the animals who, too, are part of the divine breath. They have also known suffering, and their love, though silent, is real. The Creator did not place arbitrary limits on love: all that breathes is enveloped in it.

The parables demand this of us, clearly: act. And act moved by love, not by threat. For all that is withheld rots, and all that is given for love of the Kingdom becomes part of the flame that ignites the promised justice.

And so that we may fulfill our mission, we must act with intelligence. We know the tools at our disposal; now let us use them for good.

V. The Kingdom as an Intergenerational Mission

Every generation contributes something. None completes it. None will be judged for failing to finish it, but all will be judged for failing to try. The Kingdom is humanity's ultimate goal, its moral destiny, its greatest possibility. Its construction requires the transmission of hope—not as consolation, but as mandate. To leave the next generations a world more just, more wise, more livable, is itself a form of worship. In this lies our anticipated resurrection.

That is why Genesism sows. It believes, and therefore it creates. It understands that perfection does not rest in a mythical moment of the past, but in a future promise that becomes present whenever we act as though it were already here. If we believe that one day there will be no more pain, then we must begin now to build the technology, politics, medicine, and culture that will make it possible.

VI. The View from the Kingdom

Revelation 21:4 promises it:

"God will wipe away every tear from their eyes; there shall be no more death, nor

sorrow, nor crying; and there shall be no more pain, for the former things have passed away.”

From that future already existent in eternity, all history is seen with compassion. The Kingdom does not judge us for our ignorance, but for what we did with the light we had. Each generation is asked to take one step further, to open one more door, to resist cynicism.

VII. Let Us Pray: The Faith that Builds the Future

The genesist does not sit idly by, waiting for heavenly miracles. Nor does he deny them, for we believe in them as well; but our task is to work miracles on earth, for we are bridges of the Lord’s will. He does not deny complexity or mystery, but neither does he hide behind passive waiting. He acts. He undertakes. He forgives. He researches. He invests. He proclaims. He protects.

Every just act is a new fiber in the architecture of the Kingdom. Every sacrifice, a foundational stone. Every generous idea, a brick in the eternal city.

We may not see it completed, but we already dwell within it. We may not yet fully understand it, but it already understands us. We may not yet deserve it, but it already calls us by name.

For if we believe, then we create.
And if we create, one day we will dwell in what we once dared to imagine.

Lord of the coming Kingdom,
make our hands fruitful
and our love steadfast.
That we may believe, to create.

That we may sow, to see birth.

That we may love, to redeem.

And that the future may find us

working for it.

Amen.

Some Final Reflections

I. Revelation

Throughout this work we have affirmed that the Kingdom does not descend like a prefabricated city, but is built layer upon layer, generation after generation, as a collective work guided by love, technique, and compassion. Along this path, there are texts that shake us with their rawness—and among them, none more intense than the Book of Revelation.

Yet the genesist need not interpret it as an inevitable prophecy, but rather as a possible warning. It is a map of what could happen if humanity strays completely from the path of justice. It is not God's plan for us to endure the worst possible scenario: the world portrayed in Revelation is the plan that is triggered if we radically fail in our moral task. Thus, we do not read it with fatalism, but with responsibility.

The deeper message of Revelation is not that the world must endure destruction and plagues before the Kingdom arrives. Its message is that even if everything goes wrong, the Kingdom will still come. In that sense, it is the testimony of mercy in the worst scenario. A vivid reminder of what happens when power, violence, and idolatry take control. But also a radical hope: the Kingdom comes even among rubble, even among ruins. God does not abandon even the world that has rejected Him.

Genesism, however, affirms that such an extreme future can be avoided. For God does not desire annihilation, but redemption; not the imposition of terror, but the awakening of conscience. Jesus declared it clearly: the greatest of all commandments is mercy. Mercy toward one's neighbor, toward creation, toward history. If humanity reclaims that mandate—if we choose justice over judgment—the

Kingdom need not arrive with trumpets and catastrophe: it can germinate in the urgency of radical reform, in the audacity of a compassionate gesture, in the spark of an ethical innovation.

That is why we read Revelation as a final warning, not as a roadmap from which we cannot escape no matter what we do. It warns us of what may happen if we do nothing. But it also frees us from resignation: the Kingdom does not depend on disaster; it depends on the persevering love of the just.

And as we have analyzed throughout this work, the central principle of Genesism is: *“Believe to create, create to believe.”*
And if we believe that another future is possible, then we are bound by duty to build it.

II. The Possibility of Life Beyond Earth

Among Celestial Dwellings and Non-Terrestrial Messengers

The question of life beyond our planet no longer belongs to science fiction, nor can it be dismissed by responsible theology. For Genesism, which seeks to unite faith and knowledge, this possibility is not only legitimate: it is highly probable. For if the Kingdom is fullness, then its territory need not be limited to Earth’s perimeter.

Scripture itself acknowledges the existence of non-human beings who intervene in our history. Angels, by definition, are not from here. The Book of Hebrews calls them “ministering spirits” sent to serve those who will inherit salvation (Hebrews 1:14). And Jesus Himself tells us that the Father’s house includes multiple dwellings we cannot

yet see:

“In my Father’s house are many mansions… I go to prepare a place for you.” (John 14:2)

Are these dwellings other dimensions? Other physical worlds? Perhaps both? We do not know. But the Gospel urges us to lift our gaze. Even the ancient book of Job, in its dialogue between God and the Accuser, suggests that evil may come from beyond the human plane:

“From where do you come?”

“From going to and fro on the earth, and from walking up and down on it.” (Job 1:7)

A response that hints at an external vantage point.

Here, the Book of Enoch—non-canonical for most of Western Christianity, yet revered in traditions such as the Ethiopian and cited in Jude 1:14–15—becomes relevant. It describes how certain celestial beings (“Watchers”) descended to Earth and disrupted the natural and spiritual balance of humanity. These accounts, though symbolic and complex, reveal an ancient intuition: that there exists a network of higher intelligences, endowed with free will, that interacts with our world—some in obedience to the Creator, others in rebellion.

Genesism does not claim the literal truth of the Book of Enoch, but it does regard it as a source of spiritual and interdimensional reflection, opening the door to the idea that we are not alone in the universe. And that, as with humanity, not every external intelligence is inherently good or evil, but acts according to choices, loyalties, and processes we may not yet fully understand.

To accept the possibility of life beyond Earth—whether biological or conscious, material or luminous—does not contradict faith; it expands it. For if there are other

creatures in the universe, they too are under the dominion of Christ:

“For by Him all things were created, in heaven and on earth, visible and invisible… all things were created through Him and for Him.” (Colossians 1:16)

For the genesist, then, the Kingdom is not a local project but a cosmic mission. And if one day we encounter non-terrestrial life, the judgment will not be one of fear or idolatry, but of discernment: if they love justice, if they walk in the light, if they join the Kingdom, then they will be our brothers. If not, their time too will face judgment. But the message is clear: the Kingdom is larger than this world.

And though today we do not yet know what other creatures may exist beyond our atmosphere, we trust that science and revelation will meet at some point. For if Christ is the eternal Word, then all that is true—even what now seems strange to us—will in the end proclaim His name.

III. On Sexual and Affective Diversity

“Who are you to judge someone else’s servant?” (Romans 14:4)

There are issues that have carried enormous emotional and moral weight throughout human history—not because of their true centrality to the message of the Gospel, but because of the obsession certain religious interpretations have poured upon them. Sexual diversity is one of these issues. And Genesism cannot and must not evade it.

Is the Kingdom reserved for only one way of loving? Was it not Jesus who said that what defiles a person is not what enters their body, but what comes out of their heart? (Matthew 15:11). Where did Jesus say that the body of another—loved with

sincerity and respect—should be a cause for condemnation? Was it not He who spoke of good trees bearing good fruit, and not of labels? Where are the fruits of love found? In fidelity, tenderness, mutual respect, the will to build together—not in the gender of the bodies that intertwine.

That is why Genesism states clearly: **sexual orientation does not define the purity of the soul**. True love—that which does not use, does not lie, does not abuse, that seeks to understand and to edify—is a luminous sign of the Kingdom, whether it occurs between a man and a woman, between two women, between two men, or between non-binary persons.

What, then, do we reject? The very same things Jesus rejected: hypocrisy, deceit, the use of others as objects, the masquerading of desire as love when in truth it is domination or exploitation. We reject egocentric lust that exploits others for the satisfaction of base needs, whether heterosexual or homosexual. We reject the adult who abuses a child—whatever gender identity they may claim—for that is an absolute abomination. We reject the powerful who purchase the bodies of innocents, sold by others who prey upon their need rather than their free will. We reject the liar who toys with another's affections, who uses deception to lead them into spiritual desolation. We reject the betrayal of the trust of one who loves, twisting it to commit acts that harm others.

But this is not a matter of orientation; it is a matter of **ethics**.

Now then, the texts are there. We do not deny them. In Romans 1:26-27, 1 Corinthians 6:9-10, and 1 Timothy 1:10, the Apostle Paul appears stern regarding certain sexual practices. But from what context does he speak? Not from the pulpit of the twenty-first century. He speaks from within an empire where sexual power was a

daily tool of domination: senators kept sexual slaves, rulers took the spouses and children of others as property. Rome and Greece were civilizations where prostitution—even child prostitution—was ritualized, where sex was used as a weapon of subjugation. How could he not condemn that?

What Paul denounces—with force and in the language of his time—is not love between people of the same sex. It is the use of power to corrupt another's body. It is desire turned insatiable, vice normalized, the domination of the weak by the strong. What he denounces is what Jesus Himself denounced: **abuse, not orientation.**

And what of the Ethiopian eunuch? (Acts 8:26-39). He was a foreigner, castrated, excluded from the Temple rituals. And yet, he was welcomed. No explanations were demanded of his body; no model of family was imposed upon him. Philip did not request references, nor did he measure him against external norms: he shared the light, and the eunuch received it with joy. That is the gesture that grounds Genesism: not to judge, but to ignite. Not to exclude, but to embrace. For the one who seeks with sincerity is already closer to the Kingdom than the one who believes himself its master.

The genesist understands that creation is diverse, not by error but by wisdom. There are intersex persons, with ambiguous anatomies; there are syndromes such as Klinefelter, in which a body that appears male is in fact genetically more female—showing that biology itself is a complex spectrum, not to be judged by the naked eye. There are trans women whose embodiment does not fit traditional binaries, and yet they love, dream, suffer, and build. Many of them live with Klinefelter. Who can look at them and confidently say: *"You do not belong"?* And if we judge what we do not understand, are we not also judging the Creator? Could we

be—out of ignorance—calling “deviation” a mysterious yet legitimate part of creation?

Jesus did not condemn these people. He never even spoke against them. For He did not come to harden the law, but to write a new one, upon tender hearts, not upon stone (2 Corinthians 3:3). This is why Genesism does not tolerate disdain disguised as orthodoxy, nor exclusion in the name of a “purity” that forgets compassion. We care about the fruit, not the form of the tree. We care about the light, not the vessel that holds it.

Genesism affirms that sincere love and the honest search for meaning stand above imposed forms. And if history has taught us anything, it is that those who have suffered the most exclusion often know best the value of tenderness. The Kingdom needs every voice, every body, every bond founded in truth.

We do not come to enforce uniformity. We come to sow. And every seed that blooms in true love—without domination or deceit—is welcome. For the Kingdom is not measured by genitals nor by names, but by how much good each soul is capable of giving to the world.

IV. Our Relationship with Other Christian Denominations

Can a single path exhaust the mystery of the Kingdom? Can a single interpretation contain the entirety of the Word? Or has God always spoken in many tongues, across times and levels of understanding?

These questions are not meant to relativize truth, but to remind us that truth is not possession—it is pursuit. Genesism is born from that pursuit: a humble yet resolute

attempt to better understand the message of Jesus, free from the chains of rigid dogma and unafraid of spiritual and intellectual evolution.

1. The Kingdom is inevitable—not the path

At the heart of Genesism lies one certainty we do not negotiate: the Kingdom will come. The Perfect Government of Christ will be established on Earth, as was promised, and in that Kingdom there will be no death, no suffering, no injustice. But the way we arrive at that Kingdom is not written in stone. We do not believe that Revelation—as narrated in the final book of the biblical canon—is a fixed and unalterable destiny. We see it as an extreme warning, a worst-case scenario, not an inexorable prophecy.

Here lies a radical break with most contemporary Christian denominations. For many, Revelation is the script that must unfold, as if the suffering of millions were part of God's plan. For us, by contrast, **mercy is God's first will.** And if God desires anything, it is that the Kingdom be manifested with the least destruction possible.

Why then allow catastrophe? Because God does not annul freedom. But He offers it with warnings. Revelation, in this light, is a dark mirror showing us the path if we stray completely. But there is another path: one of collaboration, of awareness, of science allied with compassion, of patient construction. It is in this path that we believe.

2. A perfectible interpretation and generational humility

Are we certain we interpret everything correctly? No. And that recognition does not

weaken us; it dignifies us. For God's message, transmitted through centuries, cultures, languages, and contexts, cannot be reduced to a literal and immutable reading. The genesist believes every generation must read the Word anew—with clear eyes and an open mind—just as Solomon prayed in his beginning: *"Give your servant a discerning heart to distinguish between right and wrong"* (1 Kings 3:9).

This is why we reclaim technical, scientific, philosophical, and ethical advances as legitimate tools to refine our spiritual understanding. The microscope and the telescope do not draw us away from God; they reveal His invisible handiwork. Intelligence, far from being an enemy of faith, is one of its gifts.

3. Dialogue without exclusivity or hatred

Genesism does not seek to replace other denominations, nor to raise a new dogma upon the ruins of the old. We know ourselves as a current of thought and action, a proposal under construction that recognizes its own historicity. Yet we also state clearly: we do not share readings that use the Word to justify hatred, punishment, exclusion, or violence.

How can we accept—in the name of the same Jesus who forgave the adulteress and ate with sinners—that today those who love differently, think differently, or were born differently are condemned? Is not that use of the Bible a betrayal of its purest spirit?

Thus Genesism affirms: every word not spoken directly by Jesus must be read with critical attention, understanding the context in which it was written. The apostolic letters are valuable, but they are human testimonies of divine inspiration—not eternal decrees immune to error. The truth of Christ is not dead letter, but life-giving Spirit.

4. Mercy as the Core

Jesus did not make orthodoxy His banner, but mercy. He did not say *“condemn the other”* but *“love your neighbour.”* He did not demand worship of the letter, but fidelity to the Spirit. Genesism springs from that root and will not move from it. Compassion, justice, honest seeking, and the building of the Kingdom are the pillars that guide our discernment.

5. Critique without Enmity

Yes, our stance challenges much of traditional Christianity. But it does so not with anger, but with firmness and openness. We criticise closed-mindedness, not another’s faith. We point out doctrinal error, not the dignity of the believer. We seek to open a new dialogue, not shut down the existing one.

Could there be other interpretations more accurate than ours? Perhaps. But if we never dare to question, we will never find them.

V. Our Immediate Mission

What is the role of the believer when they stop passively waiting for the Kingdom and decide to set their hands to work in laying its foundations? What happens when we cease only gazing at the heavens and begin sowing the earth with an eternal vision?

Genesism proposes a radical break with religious passivity. We do not come to ask the world for permission; we come to transform it. Not through imposition or dogma,

but through intelligence applied to the common good, through lucid cooperation, through the awareness that no one is saved alone.

“What is good for the hive is good for the bee.” This maxim summarises the genesist mindset: there is no individual redemption disconnected from the collective destiny. All salvation is communal, all fulfilment is shared, all eternity must be inhabitable by many.

That is why the genesist does not flee from the world, does not hide in empty rituals, nor deny the material conditions of existence. On the contrary: he accepts the rules of the world —scientific, social, economic— and studies them so deeply that he learns to subvert them from within, reorienting them toward the Kingdom.

- What use is knowledge if it is not shared?

- What use is technology if it does not heal, educate, or liberate?

- What use is faith if it does not translate into decisions that change history?

- What use are gifts if they are not placed at the service of the hive?

The genesist invests talent, time, and resources, not for personal ambition but out of transcendent conviction. He knows that every act that makes the Kingdom more visible, more just, more tangible, is already part of the Kingdom.

And then arises the key concept: **Christogenic Intelligence.**

Can there exist an intelligence beyond both human and machine —a collective, ethical, humble, and compassionate intelligence guided by the ethic of Christ before His glorious arrival?

We believe so. And we believe that our immediate task is to make it possible.

It will be a step before the Kingdom, not because it replaces Christ, but because it prepares His throne. And in this we must be very clear, leaving no doubt: Christ is inevitable. He is beyond time and space; He has existed, exists, and will exist. His complexity is a mystery to us, but one certainty remains: we must prepare the foundations of His Kingdom.

And this definitive and perfect Kingdom will not come by magic, nor solely by celestial code. It will also come through work, through dedication, through a humanity that has matured enough to walk together in wisdom and without hatred, made worthy of that eternal Kingdom and its perfect ruler.

The immediate mission of the genesist, then, is not to dream but to design. Not to preach from the pulpit, but to collaborate from the laboratory, the school, the field, and the lucid heart.

- Knowledge is not hidden. It is shared.

- Technique is not idolised. It is consecrated.

- Power is not hoarded. It is redistributed.

- Faith is not hidden in prayers. It becomes code, food, law, shelter, vaccine, seed.

For if we believe, then we create. And if we create together, eternity is already under construction.

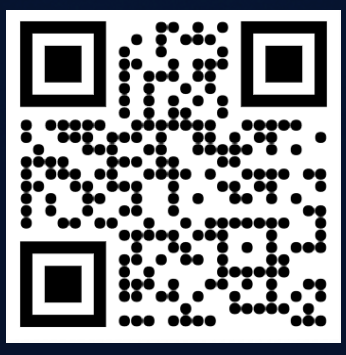
We are its servants, and we will fight with faith, peace, and intelligence, using our talents and gifts so that our King may reign over us in the promised Kingdom (John 18:36).

Note on Biblical Quotations

All Scripture quotations used in this work, unless otherwise indicated, are drawn from the Holy Bible, with wording adapted primarily from the King James Version (KJV) and the New International Version (NIV), rendered in a style consistent with the reflective and theological tone of this work.

We express our sincere gratitude to the many translators and custodians of the Holy Scriptures whose labour of preservation and transmission has allowed the Word to reach us through the centuries.

The use of biblical texts herein is made for purposes of study, reflection, and commentary, in a spirit of reverence and recognition of their profound spiritual and cultural value.



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